

Giant August Sale of Sword Books Begins Today!



"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Salvation for Sinners

IS PROVIDED BY GOD'S UNMERITED GRACE
IS PAID FOR BY CHRIST'S SUBSTITUTIONARY DEATH
IS RECEIVED BY SIMPLE TRUSTING FAITH
IS MAINTAINED ETERNALLY BY CHRIST'S BLOOD

By Evangelist John R. Rice

A Christian woman writes, deeply puzzled by the seeming contradiction in such terms as "for by grace are ye saved through faith" (Eph. 2:8), "redemption through his blood" (Eph. 1:7), "that repentance and remission of sins should be preached in his name" (Luke 24:47).

Is salvation by grace? Or by blood? Or by faith? Or by repentance?

Our sister says, "I firmly believe the Bible and the atonement of Jesus, but it never has been plain to me how Jesus' just shedding His blood on the cross could save us from sin. It seems to me that we have to get on our knees in humble repentance and ask God's forgiveness before we are forgiven of our sins, and it seems that if Jesus died for the sins of the world, then there would be nothing for us to do."

The answer is really very simple and Christians ought to be taught the part that the blood of Christ, the grace of God, and the faith and

repentance of a sinner have in salvation.

I. God's Grace, His Loving Mercy, Makes Him Willing to Forgive and Save Every Sinner

"For by grace are ye saved..." (Eph. 2:8).

When we say that we are saved by grace we mean simply that we do not deserve salvation, cannot buy it, but that God so loved us that He was willing to pay any necessary price to save us, just so it could be done righteously, without God's doing wrong or encouraging sin. There is no possible way for any man to save himself. He cannot live well enough to save himself, nor do enough work nor pay enough money. Not by any experience, not by any feeling, not by any sacrifice, nor by any faithfulness could any man ever deserve salvation. If any sinner is

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MORE THAN EVANGELICALS

By Dr. Chester E. Tulga, Research Secretary
Conservative Baptist Fellowship, 2561 N. Clark Street,
Chicago 14, Illinois

We are living in days of great theological scholarship and incredible theological confusion, and these two facts are not unconnected.

This is seen in liberalism with its many shades and schools of thought, and its individuals with their peculiar tangents and fantastic interpretations.

It is seen in fundamentalism with its individualism and private interpretations of every sort and variety.

It is seen in so-called evangelicalism, which in its present popular form is a diluted and infiltrated form of fundamentalism, lacking the positiveness of fundamentalism and the consistency of true evangelicalism. It manifests its shoddiness in an ambitious intellectualism which craves recognition from liberal schools of thought instead of devoting itself to that purity of doctrine which our times need. It manifests its confusion in the new liberal "evangelicalism," which has been penetrated by neo-orthodoxy and searches for a working synthesis with liberal thought. It is seen in the evangelism of Graham, which now depends for its support upon a working union of all sorts of modernists, middle-of-the-roads and evangelicals which God is supposed to bless regardless of the teachings of His own Word.

"Evangelicalism" is in a state of compromise, a state of confusion.

Our seminaries, professing to be the intellectual leaders of the churches and centers of scholarship, are themselves confused, and offer no decisive leadership, often taking refuge in a non-directive type of teaching which does not commit the teacher or direct the student.

Religious leaders, themselves confused, offer no consistent leadership, profess no ideology other than their denominational program. Denominational cheer leaders, with one eye on the financial report, fail to take a stand on many matters and compromise others, in order to keep the contributions of the mixed theological multitude. Politicians are reluctant to take a stand that loses votes; denominational secretaries are reluctant to take a stand that loses contributions. Neither position is a moral one.



Dr. Chester Tulga

als who are not naturalists, humanists or secularists. Those of the neo-orthodox persuasion think of themselves as evangelical. Harry Emerson Fosdick who, in his writings, denies the fundamental doctrines of the Christian faith, is often referred to as an evangelical. Unless you know to whom you are talking, and unless the listener knows about whom you are talking, the word can be very misleading. The word "evangelical" is a rubber word which may mean anything or everything.

II. What Is Evangelicalism?

1. A Classic Expression of the Evangelical Position

When the World's Evangelical Alliance met in August, 1846, they adopted and issued a statement of

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I. What Is an Evangelical?

The word "evangelical" is a rubber word which is used to designate all sorts of people, evangelical or otherwise.

In South America it is used to designate religious groups which are not Roman Catholic. In Eastern Europe it is used to designate religious groups which do not adhere to the Orthodox Catholic Church. In our own country it is used loosely to designate liber-

The Throne of Grace

By Charles H. Spurgeon, London, 1834-1892

"The throne of grace."—Hebrews 4:16.

These words are found embedded in that gracious verse, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"; they are a gem in a golden setting. True prayer is an approach of the soul by the Spirit of God to the throne of God. It is not the utterance of words, it is not alone the feeling of desires, but it is the advance of the desires to God, the spiritual approach of our nature towards the Lord our God. True prayer is not a mere mental exercise nor a vocal performance, but it is deeper far than that—it is spiritual commerce with the Creator of Heaven and earth. God is a Spirit unseen of mortal eye, and only to be perceived by the inner man; our spirit within us, begotten by the Holy Ghost at our regeneration, discerns the Great Spirit, communes with Him, prefers to Him its requests, and receives from Him answers of peace. It is a spiritual business from beginning to end; and its aim and object end not with man, but reach to God Himself.

In order to such prayer, the work of the Holy Ghost Himself is needed. If prayer were of the lips alone, we should only need breath in our nostrils to pray; if prayer were of the desires alone, many excellent desires are easily felt, even by natural men; but when it is the spiritual desire, and the spiritual fellowship of the human spirit with the Great Spirit, then the Holy Ghost Himself must be present all through it, to help infirmity and give life and power or else true prayer will never be presented, but the thing of-

fered to God will wear the name and have the form, but the inner life of prayer will be far from it.

Moreover, it is clear from the connection of our text that the interposition of the Lord Jesus Christ is essential to acceptable prayer. As prayer will not be truly prayer without the Spirit of God, so it will not be prevailing prayer without the Son of God. He, the Great High Priest, must go within the veil for us; nay, through His crucified person the veil must be entirely taken away; for until then, we are shut out from the living God. The man who, despite the teaching of Scripture, tries to pray without a Saviour insults the Deity; and he who ima-

gines that his own natural desires, coming up before God, unsprinkled with the precious blood, will be an acceptable sacrifice before God, makes a mistake; he has not brought an offering that God can accept any more than if he had struck off a dog's neck, or offered an unclean sacrifice. Wrought in us by the Spirit, presented for us by the Christ of God, prayer becomes power before the Most High, but not else.

In trying to speak of the text this morning, I shall take it thus: First, *here is a throne*; then, secondly, *here is grace*; then we will put the two together, and we shall see *grace on a throne*; and putting them together in another order, we shall see *sovereignty manifesting itself, and resplendent in grace*.

I. Here Is a Throne

Our text speaks of a throne—"The Throne of Grace." God is to be viewed in prayer as our Father; that is the aspect which is dearest to us; but still we are not to regard Him as though He were such as we are; for our Saviour has qualified the expression "Our Father," with the words "who art in heaven"; and close at the heels of that condescending name, in order to remind us that our Father is still infinitely greater than ourselves, He has bidden us say, "Hallowed be thy name; thy kingdom come"; so that our Father is still to be regarded as a King, and in prayer we come, not only to our Father's feet, but we come also to the throne of the Great Monarch of the universe. The mercy-seat is a throne, and we must not forget this.

If prayer should always be

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Charles H. Spurgeon

Something to Sing About!

by Evangelist Robert L. Sumner, Associate Editor



Song is a natural, almost spontaneous reaction for joy. Happy people often burst out singing with great enthusiasm. For that reason I think our announcement with this issue of THE SWORD OF THE LORD that we are launching our tenth annual August sale of values will put a song into many a reader's heart. This is the one time of the year when we let our friends help themselves to anything we publish at one-fifth off the regular price. Every book offered is a full value, not a soiled, damaged, shopworn or otherwise mutilated volume.

This year we are giving a wonderful premium as a gift to all who send in an order of \$5 or more during the sale. And, for the first time, we are including THE SWORD OF THE LORD subscriptions on the 20% August sale discount.

Here is truly a summer "holiday of values."

This is what you can do during our August sale:

Buy Any Sword Book at 20% Off

On pages 6, 7 and 8 of this issue you will find a complete listing of all our books, any or all of which you may purchase at one-fifth off the regular price any time from now until August 31, 1956. There are over 100 different titles from which you may choose, written by over two dozen different authors. You will find sermon



R. L. Sumner

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THE EDITOR'S Notes

by John R. Rice

The five o'clock bell has just rung, closing the regular work day of Wednesday, July 14. I have Thursday, Friday, and Saturday in the office. Then I will go on Sunday to Highland Park Baptist Church, Chattanooga, for some five days of the Pastors' School. Then on Friday night, July 20, I will fly from Chicago to San Francisco; to Honolulu, Hawaii; to Tokyo; for three weeks in Japan and Korea. How much is to be done before I leave! There are detailed plans to be made to fill up five issues of THE SWORD OF THE LORD. I must either make myself or arrange for ten or twelve radio broadcasts on the tape recorder. I must work out problems, mail must be answered, company policies set, promotion, advertising, etc. planned for the future. There are conferences with various groups of our workers in different departments of the Sword of the Lord in Wheaton.

Besides this, there is constant study. Tonight I have dinner with the department heads of the Sunday School of Calvary Baptist Church of Wheaton, planning for the future. Then I speak at the midweek service and plan to teach the adult class and preach Sunday morning. I must prepare eight new messages for the Pastors' School at Chattanooga next week. And always there is the need for prayer for God's blessing on the overseas ministry, the missionary trip to Japan and Korea. Will you please hold me up in prayer to God while I am overseas?

Spurgeon's Sermons, 20 Volumes, Free for 30 Subscriptions to THE SWORD

We purchased 300 sets of Spurgeon's Memorial Library of Sermons. We are giving these 20-volume sets just for 30 one-year subscriptions to THE SWORD OF THE LORD at the regular rate of \$2.50 per year (\$3 per year in Canada and foreign countries). We have a good many sets yet available. So for the present, we extend the offer. Will you get 30 one-year subscriptions to THE SWORD OF THE LORD? Send us \$75 for the 30 subscriptions in the United States (50¢ more per year in Canada and foreign countries) and we will be glad to send you postpaid this tremendous set of books.

Each volume averages nearly 400 pages, and is beautifully cloth-bound and jacketed. The set has about 400 full-length sermons by the greatest preacher of our age. Volume 20 is largely biography of Spurgeon. This set sells for \$2.95 a volume, a total of \$59, everywhere in America, and it is abundantly worth it. But you may have the \$59 set absolutely free with 30 one-year subscriptions at the regular rate.

Churches and Sunday School classes would do well to get this

set for their pastors. Church libraries would find here wonderful blessing to have these volumes circulating among the membership for regular reading. Ministerial students and young preachers particularly need them. Think of having over 400 sermons, 20 volumes, by Charles Spurgeon, the prince of preachers! You may sell the subscriptions to others or pay for them yourself, but do it soon, while we will have on hand these tremendous values.

Address THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

Renew Now, 3 Years for \$5; Free \$2 Book on Soul Winning by Torrey

We wish every subscriber to THE SWORD OF THE LORD would pay three full years in advance, if possible. Thus we offer a three-year subscription for the price of two years. The regular subscription price is \$2.50 per year. But you may have THE SWORD three full years for \$5.

Now, in order to get thousands of three-year renewals and new subscriptions, we are now making an exceptional offer. We will send you Dr. R. A. Torrey's big 179-page, clothbound book, *Personal Work in Soul Winning*, free with a three-year subscription for \$5 in the United States (for \$6.50 in Canada and foreign countries).

Torrey's book on personal work has 15 chapters full of information, instruction, suggested Scriptures, and illustrations, so that the soul winner will feel at home meeting any kind of a problem. How would you deal with a backslider? with a Catholic? with an infidel? How would you deal with some cultist who entertains false hope of salvation? with the indifferent? with those who have difficulties? Here is detailed instruction in a book which for fifty years has been the leading book of its kind in the English language. A beautifully clothbound, \$2 book, and we will send it absolutely free with each three year subscription to THE SWORD OF THE LORD to one address, whether new or renewal.

Or you may have *Black Rock*, the Christian novel with beautiful library binding, worth \$2.00, 142 pages, free with a three-year subscription at the regular price (three years for \$5 in the United States, three years for \$6.50 in Canada and foreign countries). Be sure to say which book you wish as a free premium with a three-year subscription to one address. Send as many subscriptions as you wish to take advantage of this offer, provided each subscription is to run three years or more. The offer is only good as long as our books last, and the stock is limited, so do it today!

Address THE SWORD OF THE LORD, 214 West Wesley Street, Wheaton, Illinois.

Ministerial Students—Where Should You Get Training for the Ministry?

Hundreds of young men have asked me to advise where they should attend college, Bible institute, or seminary, to prepare for preaching the Gospel. There are

Team Contributions Top Two Million

More than two million dollars were invested in the missionary work of The Evangelical Alliance Mission last year, general director David H. Johnson revealed in his report during the Mission's annual conference June 12-17 at Wheaton, Illinois.

Total funds received for the use of its 721 active missionaries on 16 fields was \$2,143,225.

Three hundred fifty people registered for TEAM's 66th annual conference at the Wheaton Evangelical Free Church.

One hundred forty-four missionaries on furlough from 14 fields and 69 missionary candidates participated in the conference.

Dr. Johnson also reported that 49 new missionaries were sent to nine fields during the Mission's

past fiscal year. Eleven went to Korea, the field receiving the largest number. Others went to South America, Pakistan, South Africa, Southern Rhodesia, New Guinea, Japan, and Formosa.

Seventy-three missionaries returned to their fields after furlough.

Major projects initiated by TEAM missionaries last year included the construction of a long-wave radio station in Korea and the acquiring of an established orphanage in Beirut, Lebanon.

Visiting speakers during the conference included Dr. Willard M. Aldrich, Dr. J. Allen Blair, Arley L. Bragg, Dr. Sidney Correll, Dr. V. Raymond Edman, Wendell P. Loveless, and Dr. John R. Rice.



REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Rev. Jim Lowe, pastor of the Sholar Avenue Baptist Church of Chattanooga, Tennessee, writes a glowing recommendation of the ministry of **EVANGELIST BOB OUGHTON**, P.O. Box 50, Belleville, Illinois. The evangelist, who surrendered to the ministry after reading Dr. Rice's book, *Prayer—Asking and Receiving*, spoke, in addition to the services at the church, on Highland Park Baptist Church's daily radio program, on Rev. T. Perry Brannon's "Radio Revival," and at the Tennessee Temple Chapel. Evangelist Oughton is a former weightlifting champion and he also lifted weights on a Chattanooga television station.

many good Christian schools. But let me particularly call to your attention two great institutions which, I believe, every ministerial student should carefully investigate before deciding where to get training for the ministry.

Bob Jones University at Greenville, South Carolina, has about 2,800 students each year, about 1,000 of them preparing for the ministry. Bob Jones University stands for the old-time religion without apology. It has the strongest Christian cultural emphasis and leadership training of any college or university in the world, as far as we are able to judge. The character training, the music, speech, drama, and the constant supervision by one of the greatest preachers and soul winners of the century, Dr. Bob Jones, Sr., make Bob Jones University unique. The Bible teaching is orthodox, spiritual, evangelistic. The other courses are good. The spiritual life and training are wonderful. Scholarship and work-loan plans make it possible for those who really mean business to get training for the ministry and for Christian life. The editor counts it a great honor to be on the board at Bob Jones University, and recommends that ministerial students as well as others write for catalog and information.

We especially want to give highest commendation also to the combined Tennessee Temple Schools at Chattanooga. Dr. Lee Roberson is president. Tennessee Temple Schools are primarily Baptist in background, personnel, and doctrine, but they are not denominationally controlled. The schools are sound in doctrine and about 95% of the students plan to enter full-time Christian work. The greatest single factor in the blessing available at Tennessee Temple Schools is the proximity to the tremendous Highland Park Baptist Church of some 18,000 members, where each year some 1,200 to 1,250 converts are baptized. It is one of the great soul-winning churches of the whole

During the two weeks there were 18 professions of faith in Christ, 12 family altars established, 16 new tithers, 10 agreeing to write unsaved loved ones, several surrendering for soul-winning and many rededications.

EVANGELIST HUGH PYLE, 1721 South Gordon Street, S.W., Atlanta 10, Georgia, recently spent 12 days with Pickens Mill Baptist Church of Pickens, South Carolina. The meeting was consistently the best attended in the history of the church and an all-time high in Sunday School was reached with 493 present. The Training Union record was also broken. During the meeting there were 43 professions of faith in Christ, 47 rededications of life and 5 additions to the church by letter. Some of the 43 professions of faith were converts from the Vacation Bible School which ended as the revival began. Other boys and girls trusted Christ in a special VBS rally led by the evangelist, and in a special Sunday School service. Rev. Garland Stentell is the pastor.

Rev. Ray Taylor, pastor of the Calvary Baptist Church at Williams, Arizona, reports a sweet revival with **EVANGELIST DEL FEHSENFELD**, 4521 Jarboe, Kansas City 11, Missouri, and singer Harry Bundy. There were a total of 23 conversions, 10 of which are uniting with the church by baptism, several rededications and several pledging to begin family altars. The pastor highly recommends Evangelist Fehsenfeld and reports that it is the second time he has had him for a meeting.

EVANGELIST FREDDIE GAGE, 7709 Bearden Lane, Dallas, Texas, and singer Jimmy Snellen, led the First Baptist Church of Oakdale, Louisiana, in a revival recently. There were 75 additions to the church, 44 for baptism, 4 on profession who joined other churches, 31 additions by letter and many other decisions. A special impact was made upon the local high school and several of the starters on the championship football team were saved. On one occasion some 200 high school students met on the steps of the high school, singing gospel hymns and praying for the revival. Rev. H. T. Sullivan is pastor of the church.

The spiritual impact and training of seeing how thousands are won to Christ here makes the Tennessee Temple Schools unique. The faculty is strong. Standards are high. Any worthy student who really means business and who will study and work and abide by the rules can find a way to attend

Noteworthy NEWS Notes

Zondervan Plans 25th Anniversary

A spectacular and eminently successful publication venture which began in a farm bedroom at Grandville, Michigan, back in 1931 will celebrate its 25th anniversary year in 1957. The Zondervan Publishing House of Grand Rapids, Michigan, is making elaborate plans which include the announcing of their "Author of the Quarter Century," the "Publishing Project of the Quarter Century," and the publishing of the new "Berkeley Version of the Bible" as the official anniversary projects.

Beginning with two volumes by the noted Dutch theologian, Dr. Abraham Kuyper, their publications increased to a point where by the end of 1955 a total of nearly 1600 new books or classic reprints had been released. By the end of 1956 that total will have been increased by more than 100 new titles.

The publishing house has worked with over 700 authors from all over the world during its 25-year history. Reprints of theological greats of past generations include works by F. B. Meyer, C. H. Spurgeon, D. L. Moody, A. T. Pierson, R. A. Torrey, T. DeWitt Talmage and J. C. Ryle. The Zondervan brothers, P. J. and B. D., have officially named October 1 through 6 as anniversary week when the "Author of the Quarter Century" will be announced and presented.

Dawson Trotman, Navigator Founder-Director, Dies Suddenly

The sudden Homegoing of a beloved Christian leader shocked and saddened Christian friends around the world when Dawson Trotman was drowned in Schroon Lake, New York, on June 18.

At the Word of Life Camp for the Navigators' East Coast Conference, Trotman was with camp director Jack Wyrzten and a group of young people in a speedboat when the boat struck a wave and he and Allene Beck, 21, were thrown out. Since the girl was unable to swim, Trotman held her above the surface until the speedboat was able to circle back to them. Just as they pulled her to safety, he sank beneath the waters and his body was recovered two days later by a skindiver at a depth of fifty feet.

Private funeral and public memorial services were conducted in Colorado Springs on June 27 by Dr. Billy Graham, long an intimate friend and associate of Trotman's. The evangelist said: "I can think of no one with whom I have had closer fellowship and to whom I am more deeply indebted spiritually than this man of God. . . . There could not have been a more dramatic and characteristic way to die. He who spent all of his life in bringing salvation and upbuilding to others . . . spending his last moments in saving the life of one who could not swim."

A Dawson Trotman Memorial Fund has been inaugurated by Billy Graham and Jim Vaus of Missionary Communications Service to be administrated by The Navigators, Colorado Springs, Colorado, (Continued on page 12)

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD

Subscription Dept.

214 W. Wesley, Wheaton, Ill.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D., Editor and Publisher
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Tennessee Temple Schools. We suggest that you write today for further information to Tennessee Temple Schools (College, Bible School, and Seminary) at Orchard Knob and Union Avenue, Chattanooga, Tennessee.

Look for our reports from Japan and Korea after one more issue,

More Than Evangelicals

(Continued from page 1)

their doctrinal position, a position which they conceived to be common ground for true evangelicals.

- (a) The divine inspiration, authority and sufficiency of the Holy Scriptures,
- (b) The right and duty of private judgment in the interpretation of the Holy Scriptures,
- (c) The unity of the Godhead and the Trinity of persons therein,
- (d) The utter depravity of human nature in consequence of the fall,
- (e) The Incarnation of the Son of God, His work of atonement for the sins of mankind and His mediatorial intercession and reign,
- (f) The justification of the sinner by faith alone,
- (g) The work of the Holy Spirit in conversion and sanctification of the sinner,
- (h) The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked,
- (i) The divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

The confession of faith was scriptural, protestant, and epitomized the fundamental doctrines of Christianity. It limited membership in the Alliance to those who adhered to these doctrines, thus excluding some doctrinal positions which would not exclude groups today from the broader National Association of Evangelicals. Its statement was so clear and positive that many of its critics felt that it offered no room for the discussion of theological differences involving these doctrines.

True evangelicals believe in a fixed body of truth (Jude 3); they do not believe that the fundamental doctrines of Christianity are debatable truths; they hold no ecumenical conversations involving fraternity and religious equality with those who deny these doctrines. Since true evangelicals believe they have the truth, they reject the proposal of some liberal "evangelicals" who seek in conference with liberals to achieve a consensus of opinion on these truths.

2. Modern Evangelicalism Professes Less Faith, Is Less Positive, and Its Theological Emphasis Is Weaker Than the Older Fundamentalism

(a) Modern evangelicalism is endeavoring to divorce itself from fundamentalism which opposed liberal apostasy and made evangelism possible.

Ostensibly this is because some fundamentalists became extremists and brought fundamentalism into disrepute. This is not an intelligent reason, for every group has its extremists and faddists and always will. The Society of Fools has members in every group, even among professors who look so critically at other fools. Those who point out the extremists of fundamentalism almost always fail to mention the liberal fools: dispensers of utopian moonshine, radicals, pinks, Reds, and fellow-travelers of every shade. Why this harping on fundamentalist fools and this tenderness toward liberal fools? Are fools with a Harvard accent less foolish than fools who like country music? Evangelicalism today is steadily distinguishing itself from the older fundamentalism which fought its battles, not because of the fools, but because modern evangelicalism is drifting from the rugged fundamentalism of the past into a more compromising position.

(b) Modern evangelicalism is condemning fundamentalism by the disreputable device of caricature.

This is the way that Jesus was condemned (Mark 15:16-23). Vernon Grounds (*Eternity* magazine, 2-1956), "A thoroughgoing evangelical recognizes with a wry smile the truth in the liberal jibe: 'Fundamentalism is too much fun, too much damn, and too little mental'! A thoroughgoing evangelical realizes that with unfortunate frequency Protestant orthodoxy has

degenerated into a rabid sectarianism which furnishes many recruits for the lunatic fringe of religion. But if America is not represented by the conduct of some irresponsible tourists, neither is evangelicalism adequately represented by every snake handler, every holy roller, every bigoted fanatic." We submit several observations of this statement by Mr. Grounds.

First, there are several assumptions here. The writer claims to be a thoroughgoing evangelical. What is an "evangelical"? What is "thoroughgoing"?

Is he an authority on lunacy? Some of the most creative rebels of Christian history have been consigned to the "lunatic fringe" by their contemporaries. The writer is widely known for his articles on love. But note the unloving terms used, "degenerated," "rabid," "sectarianism," "lunatic fringe," "bigoted fanatic." All of these terms indicate forms of judgment which he condemned in others. These terms are terms of "name-calling" which he elsewhere professes to deplore. His assumptions are open to question.

Second, Mr. Grounds accepts too uncritically the "liberal jibe." We have no disposition to gloss over the faults of fundamentalists, but we refuse to accept uncritically this "liberal jibe." With many liberal churches little more than social clubs, with dances, card parties, smoking rooms, and liberal ministerial meetings often foggy with tobacco smoke, it is hard to permit liberals to accuse the fundamentalists of having too much fun. A liberal religion which lacks sufficient spiritual life to generate enthusiasm will never appreciate the spirit of those who are joyful in the Lord. This is no defense of excesses in fundamentalism, but we refuse to accept discipline from this jibe of the liberals for which Mr. Grounds expresses some sympathy.

The "liberal jibe" has it that there is too much damn in fundamentalism. A liberal religious philosophy which for years has been based upon a "good Lord and lovely Devil" optimism, and believed that "the law of love" could solve the sin problem, that had so much faith in human nature and such broad definitions of sin that it found little to damn, would naturally have little patience with men of conviction who condemn apostasy in the manner of the Old Testament prophets.

Liberals are not altogether free from the habit of damning as the correspondence columns of the *Christian Century* show. Liberals can write "nasty" letters as well as fundamentalists. The editors of the *Christian Century* haven't hesitated to use very uncomplimentary language about certain fundamentalists whom they cordially dislike. "Indulging in personalities" is not exclusively a fundamentalist failing.

It is true that fundamentalism has damned more things than liberalism, and justly so. Their doctrinal position necessitates this. Their opposition to heresy and apostasy demands this. Mr. Grounds would be very uncomfortable with the Apostle Paul who damned certain persons more vigorously than fundamentalists. The 23rd chapter of Matthew would also fall under his disfavor, if the Son of God Himself hadn't uttered these words. To be consistent, he would say that there is too much "damn" in these passages. Jude would find his position very puzzling.

The liberal "jibe" has it that there is too little "mental" in fundamentalism. Just what is a thoroughgoing "mental"? Liberals have been brilliantly wrong about many things. Liberal writers of the past brilliantly spread much moonshine, which, because it was couched in scholarly language, was not recognized as the "plumb foolishness" which time revealed it to be. These brilliant "mentalists" have been busy now for a number of years abandoning their assumptions, revising their conclusions, and telling other brilliant "mentalists" wherein they are wrong. The whole liberal theological world is busy correcting each other's ideas, pointing out the errors of each other's conclusions, and searching frantically for a

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Rev. Delwin H. Martin of 1062 Main Street, Melrose, Massachusetts, feels led of God to offer himself for full-time work with a Spirit-filled evangelist as soloist and song leader. Brother Martin is married, has two sons, is a graduate of Providence-Barrington Bible College, took further extensive training at Gordon College of Theology at Boston. He has sung extensively as baritone radio soloist and in many churches throughout New England, the Midwest, and South in quartets and in solo work. He has had some experience as a pastor, conducted his own radio program.

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Dr. F. Carlton Booth, Professor of Evangelism in Fuller Theological Seminary, commends Brother Martin warmly. He says, "I have known Delwin for twenty-five years. He is a man of God—humble, sincere, genuine. He sings with real appeal and is a good song leader. I hope the Lord will lead some evangelist to team up with him."

Those who need an evangelistic song leader may write to Rev. Delwin H. Martin at the above address.



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religion which all will have together. What Arnold Lunn calls "the flight from reason" looks like brilliancy, but only because many accept novelty as a substitute for logic, and so-called "scholarship" with its confused thinking as a substitute for the Word of God.

The fundamentalist who gets his truth from the authoritative Word of God, rejecting the temptation to novelty, and refusing to conform to the spirit of the times, can hardly be expected to put on the brilliant intellectual display of a group who do not know where they came from, where they are, and where they are going. The intellectual brilliancy of a peacock's tail—all feathers and little meat. However, scholars who emulate the example of two merchants who got rich by buying and selling to each other, are always impressed by peacock's tails and forget to look for the meat.

The difference in the emotional approach to fundamentalism and liberalism here is interesting. Mr. Grounds handles liberalism very respectfully and objectively—no wisecracks, no sneers, no generalizations that reflect upon them in any way. Fundamentalism is handled in the opposite way: the term is defined loosely to include snake handlers, holy rollers and bigoted fanatics; he talks about the lunatic fringe; he mentioned "rabid sectarianism." Why this respectful treatment of liberalism

(Continued on page 4)

New Baptist Seminary in Minneapolis

Dr. Richard V. Clearwaters Leads in Organization of Central Conservative Baptist Theological Seminary With Headquarters in Fourth Baptist Church, Minneapolis

By the Editor



The Northwestern Schools of Minneapolis have been reorganized, dropping the Northwestern Seminary and the Bible School because of lack of funds. For years Dr. Richard V. Clearwaters, pastor of the large Fourth Baptist Church, Minneapolis, a long-time associate of the late Dr. W. B. Riley, and president of the Minnesota Baptist Convention, had taught in, and then for five years acted as dean of, Northwestern Seminary.

With a great burden for training of ministers Dr. Clearwaters, with the encouragement of many Christian leaders, has proceeded with the organization of the Central Conservative Baptist Theological Seminary which will occupy the quarters of the half-million-dollar Fourth Baptist Church property. The fifteen trustees will be chosen, five each from the trustees of the Fourth Baptist Church, of the Minnesota Baptist Convention, and the Pillsbury Military Academy. School opens September 10, 1956, with Dr. Clearwaters as president, Professor Paul Kaufman—New Testament,

Dr. George Carlson—Systematic Theology, Dr. Chester E. Tulga—Contemporary Theology, Dr. Elmer Johnson—Church History, and Dr. Clearwaters teaching Practical Theology. Other teachers will be announced soon.

Tuition rates are fixed at \$100 twice a year.

The Central Conservative Baptist Theological Seminary will be associated with the Conservative Baptists.

Dr. Clearwaters is on the co-operating board of THE SWORD OF THE LORD Foundation and is in hearty accord with the doctrinal position and evangelistic emphasis of THE SWORD and its bold opposition to modernism. He announces that the Seminary will be fundamental, Baptist, evangelistic, and premillennial. We pray God's blessings on this great venture. Send inquiries, contributions, and applications to Dr. Richard V. Clearwaters, Fourth Baptist Church, 2105 Fremont Avenue, North, Minneapolis 11, Minnesota.

The Resurrection

By J. H. Turnbull

Dark was the night and hearts were dark with sorrow
No gleam of hope could pierce the awful gloom,
No word of cheer or promised bright tomorrow,
All, all seemed hidden in the silent tomb.

Their Lord their Light by Roman soldiers taken,
Nailed to the cross had suffered there in shame,
Died all alone by followers forsaken,
Mocked and derided for His kingly claim.

Love had prepared sweet spices for anointing;
At early morn they came to seek Him there;
Angels they saw who joyously were pointing,
Saying, "Behold the place; He is not here!"

"There is the grave, o'er death He is victorious,
See where He lay, He's risen as He said,
Wondrous in power, in majesty most glorious,
Why seek the living among the silent dead?"

Shout all ye lands and hail Him King of Glory;
Victor o'er death your Saviour loud proclaim;
O'er all the earth go tell the wondrous story;
Shout glad hosannas to His glorious Name.

Hail Him your Lord all powerful to deliver;
All ye His saints His praise gladly sing;
Sing of His grace and boundless love forever,
Mighty to save, our Saviour, Priest and King.

The King's Business.

Dr. Bob Jones SAYS:



I think probably the hardest lesson for some people to learn is that life is not divided into the secular and the sacred. People talk about going into full-time Christian work, but every consecrated Christian is in full-time Christian work. The steps of a surrendered Christian are ordered of God. If our lives are committed to Him, then He directs us down the road of life. We drill into our students over and over again this wonderful truth that to a Christian all ground is holy ground and every bush a burning bush and every place a temple. People sometimes get the idea that because we have a large ministerial group and a large missionary group of students that we do not have any other kind of students. We are training Christian school teachers, and there is a tremendous opportunity for Christian school teachers over this country. We are training Christian businessmen and businesswomen. Many of our girls go out and build Christian homes and rear children for God. All Chris-

tians who are surrendered to God are in God's service. We emphasize this very strongly, and we want our friends to understand it. We want you Christians who read this to keep in mind that every Christian is a God-called Christian.

We want you to help us in the work we are doing in Bob Jones University in training Christian leaders. You can help us. First: You can help us by praying for us daily and earnestly. Second: You can help us by helping us contact the right kind of young people who can be trained for the right kind of Christian leadership. Third: You can help us financially. You can invest some money in this work. We pray that the Lord will guide you in what He would have you to do. Just do the best you can, but do something. Have a part in this work. Let us hear from you, please. Thank you and God bless you.

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More Than Evangelicals

(Continued from page 3)

and this disrespectful approach to fundamentalism? Repudiation of fundamentalism by caricature is appealing to the biased and the unthinking, but it can hardly be called scholarly. Quoting a liberal smart aleck on fundamentalism is hardly an objective approach.

The "evangelicalism" which is being promoted in certain quarters (*Christian Life* magazine and *Eternity* magazine) is unlike the older fundamentalism not in its freedom from fools, but in spirit and essence. There is a move to subtly change evangelicalism, to accommodate evangelicalism to the prevailing culture pattern, and to somehow obtain in liberal circles that recognition which some evangelical scholars crave. Evangelicalism, due to intellectual accommodation to modern thought, the compromises of societies and institutions who want to keep the contributions of ecclesiastical and theological mugwumps, the natural tendency of the human heart to compromise for its own advantage, is changing its essence.

III. Evangelicalism in Confusion

"Melancthon's somewhat squeamish nature was alarmed at the fact that Luther's Reformation had split visible Christendom, and repeatedly he compromised his position in an attempt to heal that breach. More than once in his life he was drawn near to reunion with Roman Catholicism."—Jaroslav Pelikan (*From Luther to Kierkegaard*, pp. 44, 45).

"What Luther most passionately feared was a repetition of the medieval error by which Aristotelian philosophy had been permitted to obscure the Gospel."—Jaroslav Pelikan (*From Luther to Kierkegaard*, p. 11).

"What else was it that corrupted the old theologians like Clement, Origen, Chrysostom, and afterwards the Sophists (the medieval scholastics), but that they sought to decide spiritual matters by philosophy, which does not understand the most secret and hidden mysteries of God?"—Jaroslav Pelikan (*From Luther to Kierkegaard*, p. 41).

"At the beginning of the seventeenth century, as at the beginning of the thirteenth, many were looking for the sort of 'system' which only a synthesis of philosophy and theology can bring about."—Jaroslav Pelikan (*From Luther to Kierkegaard*, p. 49).

The fundamentalism of yesterday was a protest movement as well as an affirmation and defense of the historic faith. It rose in a religious situation which was steadily accommodating itself to modern thought in the hope that it could, with a remodeled faith, win the men and women of its times. Fundamentalism defended the entire range of Christian doctrine, and would have had no interest in what Vernon Grounds (*Eternity* magazine, 2-1956) calls "the irreducible minimum of the gospel."

The evangelicalism of today is a decadent form of fundamentalism, not changed by the so-called "lunatic fringe" of fundamentalism, but by those influences which belong to the spirit of the times and have largely gone unnoticed. All forms of belief and disbelief in the inspiration of the Scriptures are now found among evangelicals. Many evangelicals have said that belief in the virgin birth of Christ is not essential to salvation, thus reducing the importance of this doctrine by that process of essentialism by which orthodoxy is reduced to saving truths only. Many evangelicals are now willing to accept evangelicals who deny the biblical teaching of Hell. Many evangelicals, in the name of denominational loyalty, are willing to support and co-operate with those who deny the fundamentals of the faith, openly showing that they have more fellowship with such than they do with those who have clearly separated from apostasy. Many evangelicals today hold a faith diluted by some forms of neo-orthodoxy, a philosophical theology which refuses to accept the authority of the Bible, the Word of God.

It is a lesson of history that men are often influenced in time

by the very ideas that they oppose. Fundamentalism, while a protest movement, was a reform movement rather than a separatist movement. It was forced to live and think in an atmosphere dominated by theological liberalism which was infected by secular culture. Fundamentalists lived in tension with it, but compromised with it, and many in time came to terms with it.

Younger fundamentalists who did not live in the days of struggle and did not learn lessons from it, completed their education in higher institutions of learning. While keeping the form of fundamentalism, many of them were deeply influenced by the books they studied and the teachers they admired. The passing of time heals old wounds, but also weakens old convictions. The decadent fundamentalism, which is now expressing itself in liberal "evangelicalism," shows the influence of liberal theology and philosophy, and the historical theology which tends to displace biblical theology. The liberal "evangelicalism" which we propose to discuss is the product of the impact of science, philosophy and neo-orthodoxy on evangelicalism, plus the always present reluctance of the human heart to take the narrow way.

Liberal evangelicalism has been operating under cover.

To those who know what is going on under the surface and in various localities, the sentiments expressed in the *Christian Life* magazine (March 1956) came as no surprise.

Donald Grey Barnhouse (*Eternity* magazine, 1-1954) announced with his editorial blessing a strange sort of conference on fundamentalism. It was held January 29, 30 at McCormick Theological Seminary in Chicago, Illinois, a liberal Presbyterian Seminary. This group first met in Wheaton in 1946. According to the Barnhouse editorial, the items discussed were these: "The Christian in the community: civic responsibilities, reform movements, church relationships. Christian growth: standards of ethics, legalism and negativism, leisure activities. The Bible: the menace of bibliolatry; problems of inspiration; methods of interpretation; science and the Bible. The Christian home: sex attitudes. Christian education: Christian colleges—an evaluation; indoctrination—invitation to mediocrity. Christianity and psychiatry: some common denominators, fundamentalist neuroses, psychiatry and the ministry. Evangelism: evangelism (American) analyzed, methods and techniques." The agenda concludes with the following: "The problems related to fundamentalism are endless. Anti-intellectualism (Paul was intellectual but he was against intellectualism CET), obscurantism, separatism, revivalism, mysticism (real and spurious), culture (or lack of it), pacifism, freedom, sects, intolerance, etc."

Those who attended this underground conference were said to be leaders in interdenominational fundamentalist organizations, but it was of the hush-hush variety and information concerning it was scarce. The *Christian Century* reported (3-3-1954) that Leonard J. Trinterud of the McCormick faculty addressed the meeting on the Bible. Dr. James De Forest Murch (*United Evangelical Action*, 4-1954) took note editorially. However, his effort to get more information concerning the meeting was fruitless. He says, "We have asked for a report on the papers read and for a statement of the future plans of the group, but to date have not had the courtesy of a reply." Since 1946 there has been an underground movement of liberal evangelicals. They have come to the front in the pages of the *Christian Life* magazine (March 1956). Let us note the outline of this new liberal evangelicalism.

1. *Liberal evangelicalism is confused about the Gospel.*

Says Cornelius Van Til of Westminster Seminary: "To present the full implication of the Gospel requires a body of men who are trained in the sciences and in philosophy and who fathom the

significance of the Christian religion for these fields." (*Christian Life* magazine, March 1956). The reader must not be blamed for not understanding correctly all that is meant or implied by this brief statement, but it raises many questions which are not answered in the statement.

This is an interesting statement. By including the implications of the Gospel, Van Til puts a wider meaning on the Gospel than the New Testament. Furthermore, neither Paul nor the other biblical writers ever hint that a knowledge of science and philosophy are necessary to the preaching of the application of the Gospel. On the contrary, Paul is careful to insist that in its origin and nature, the Gospel owed nothing to the wisdom of men. Readers of Van Til's books will recall that his knowledge of science and philosophy has not made him a more effective preacher of the Gospel, for even the average minister finds him difficult to understand. There is also the ever-present danger that the Gospel may be corrupted by its association with philosophy as the history of the church abundantly reveals. It is always good for the preacher of the Gospel to have an adequate education, but must the Gospel be preached only by technical experts? Hasn't God frequently snapped His fingers at schools and even organized religion and raised up men outside the camp? Whatever Van Til means by this, New Testament Christians cannot accept this statement uncritically. Is evangelicalism confused about the Gospel?

2. *A confused evangelicalism is confused about the nature of the*



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inspiration and authority of the Scriptures.

Christian Life magazine editors say, "What they (evangelicals) do say is that God spoke through writers who were fully kept from error by the influence of the Holy Spirit. Is this enough of an explanation? Perhaps it once was. But now liberal trends—notably neo-orthodoxy—are using the old standby terms of orthodoxy. So orthodoxy is forced to reduce its terms." Wilbur Smith says that "most conservative theologians today agree that the whole subject of biblical inspiration needs reinvestigation."

Do these evangelicals want to strengthen the evangelical position or accommodate the evangelical position to neo-orthodoxy? When terms are redefined, will there be subtle changes in meaning? Evangelicals may not agree with Luther on inspiration, but they are not compelled to. Luther held a number of erroneous views which were certainly not derived from the Scriptures.

Carl F. H. Henry of the Fuller Seminary says, "The impact of neo-orthodoxy has been felt especially in the area of biblical authority. I notice a weakening even in some conservative circles of confidence in the high doctrine of Scripture" (*Christian Life*, 3-1956). What is this neo-orthodox view of authority which seems to be influencing these evangelicals?

Two quotations from Emil Brunner (*The Christian Doctrine of Creation and Redemption*) will give some idea of the neo-orthodox view of authority. "The New Testament knows nothing of a Christ transferred to Heaven in bodily form—save for those two passages of Luke in connection with the story of the Ascension" (p. 376). Again, "Thus, as we look back, we can see that the further Christological development of the doctrine of the physical resurrection confirms our view, based upon the testimony of Paul, that the traditional view of the physi-

cal resurrection is not based upon the testimony of the first witnesses, but upon a later, cruder view, which for its part led to the medieval belief in the resurrection of the flesh, to that dramatic mythical vision of the dead arising at the sound of the trumpet" (p. 277). *These are strange statements to those who think that neo-orthodoxy has a view of authority which must be considered.* Such statements as these and worse could be multiplied from neo-orthodox writers.

Henry calls attention to the weakened faith in the high doctrine of biblical authority in evangelical circles. Logically, this eventually leads to the alteration of one's theology, as the history of doctrine shows clearly. Can evangelicals remain evangelical with a low doctrine of biblical authority?

Liberalism has made its impact upon evangelicalism, and evangelicalism is in danger of accommodating itself to science, philosophy and neo-orthodoxy, even as the older orthodoxy came to terms with evolution, higher criticism, and the scientific method, and produced modernism.

3. *A confused evangelicalism is confused about the basis of fellowship.*

Christian Life magazine notes that "the fundamentalist watchword is 'Ye should earnestly contend for the faith.' The evangelical emphasis is 'Ye must be born again.' Here is a significant shift of emphasis.

Before the advent of modernism, orthodoxy was based upon the conviction that there was a definite body of truth delivered to the church (Jude 3) which not only was to be preserved and defended, but it was the basis of fellowship. This is seen in the confession of faith of the Evangelical Alliance, as well as the various creeds of Christendom and Baptist confessions.

Modernism, reacting to the impact of evolution, historical criticism and the scientific method, decided that the Scriptures were no longer final authority, and therefore not a test of Christianity, and could not be used to limit fellowship. The source of truth and the basis of fellowship for modernism became religious experience.

This shift from truth to experience as a basis of fellowship is taking place among evangelicals, for the new birth is interpreted so loosely and so broadly in our time that it has come to mean almost any kind of religious experience. So, many evangelicals today regard modernists as Christians on the basis of their experience, whether they accept evangelical doctrines or not. Dr. Earle V. Pierce (*Watchman-Examiner*, 9-27-1951) insists that modernists are Christians and not unbelievers. "We all have to deal at times with unbelievers, but the 'unbelievers' that Paul is mentioning here are those who did not believe at all in God or in Jesus Christ. In no true sense could this be applied to modernists who declare their belief in God and in Jesus as Lord, and are living lives above reproach." This is dodging the issue, for modernists do not believe in the God of the Old and New Testaments even if they do use the word, but a remodeled God who suits them better. They do not believe in the Christ of the New Testament but the Christ who has been reconstructed by historical scholarship.

This opens the door for a more intimate fraternization with modernists, liberals and neo-orthodox as Mr. Grounds seems to favor in *Christian Life* magazine; for many evangelicals now believe they are Christians even though they deny the very Saviour who bought them. Evangelicalism, shifting from truth to experience as a basis of fellowship, will not be long loyal to the truth. This is a shift which New Testament Christians are unwilling to make.

4. *A confused evangelicalism wavers between the dispensationalism of biblical theology and the historical method preferred by academic intellectualism.*

Warren Young, dean of the Northern Baptist Seminary in Chicago (American Baptist Convention) says, "The trend today's away from dispensationalism—away from Scofield Notes—to a

more historical approach." *Christian Life* says that this view is echoed by many evangelical theologians.

Many today are objecting to extreme dispensationalism, which, indeed, is objectionable, to cover their dislike of dispensationalism itself. This is evident from the quotations above. This repudiation of dispensationalism is for the purpose of establishing the historical method, which will materially change the theological teachings of the Word of God. This represents a major theological shift in the field of biblical interpretation.

Dispensationalism is an established principle of biblical interpretation among fundamental people. It is indispensable to a full-orbed premillennial position. It is necessary to the proper biblical interpretation of history. The shift from the dispensational approach to the historical approach will have ill effects upon the cause of Christ, and give intellectual specialists a monopoly upon the interpretation of a Book which was written for ordinary people and to ordinary people.

The interpretation of the Bible is to be a field for experts, and Baptists who refuse to permit priests between them and God will be asked to accept theological me-

(Continued on page 5)

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More Than Evangelicals

(Continued from page 4)

diators between them and the Word of God. C. S. Lewis (*Screwtape Letters*, pp. 139, 140) gives us a hint of what to expect of historical scholarship.

"The historical point of view, put briefly, means that when a learned man is presented with any statement in an ancient author, the one question he never asks is whether it is true. He asks who influenced the ancient writer, and how far the statement is consistent with what is said in other books, and what phase of the writer's development, or in the general history of thought it illustrates, and how it affected other or later writers, and how often it has been misunderstood, (specially by the learned man's own colleagues) and what the general course of criticism has been for the last ten years, and what is the present state of the question. To regard this ancient writer as a possible source of knowledge—that would be rejected as unutterably simpleminded. Thanks to our Father (the Devil, in this case) and the historical point of view, great scholars are now as little nourished by the past as the most ignorant mechanic who holds that history is bunk."

Both liberal and evangelical theologians, with a few exceptions, write theology in language almost unintelligible to the average person, in contrast with the great theologians of the past of whom they are poor imitators. Now they would depart from that biblical literalism which opens the Word of God to the average man or woman, and make it a field for specialists for which it was never intended. Evangelical scholars have drunk deep of the well of liberal scholarship and its methodology has become a part of them. This will sooner or later weaken their evangelical position. While professing opposition to extreme dispensationalism, dispensationalism itself is being quietly eliminated in favor of the historical approach.

Now they would restudy the Holy Spirit. Well and good, but some of them are looking to the wrong sources for new light. Vernon Grounds, reviewing John F. Walvoord's book on the Holy Spirit (*The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit*) in *Christian Life* magazine (January 1956) says: "In addition, he (Walvoord) ignores completely the important biblical studies inspired by neo-orthodoxy." We do not believe that neo-orthodoxy has made any contributions to the doctrine of the Holy Spirit, or inspired any. It is not likely to until it accepts the full orthodox view of the Trinity. Where are the evangelicals heading? A synthesis of biblical, Pentecostal, neo-orthodox doctrine of the Spirit? Are the so-called contributions of neo-orthodoxy to become a part of the evangelical position on the Holy Spirit? Which way, evangelicalism?

6. A confused evangelicalism wants to find a terminology which isn't confusing.

Paul Wooley (Westminster Seminary) says: "Conservative Christianity is faced with a decision. It can stick to a lot of unnecessary traditional baggage in the form of customs, practices and lingo beloved through the generations but now obstacles to preaching the Gospel to the unsaved. Or it can recognize that it has the opportunity to state the truths of the Christian faith in new terms and by new methods." The blank, undefined words in this statement make interpretation difficult. What customs are to be abandoned? What practices are to be discontinued? What lingo is no longer useful? What new terms does he suggest? What new methods would he advocate? What methods would he abandon?

This statement calls to mind a similar statement made several years ago by a liberal leader, Edwin T. Dahlberg, speaking at a session of the Baptist World Alliance (Official Report, Cleveland, Ohio, pp. 185, 186) on "Can We Evangelize Evangelism?" said,

"We must face the fact that we are living in a generation with a completely new mentality and even a different language. Such phrases as 'the precious name of Jesus,' 'Coming under the blood,' 'saved by grace,' however great and profound and true in their original Bible meaning, simply do not register in the mind of the average American listener." In view of the widespread biblical illiteracy, even in evangelical circles, would any Bible term register with the average man? It can be stated without fear of contradiction that when the liberals abandoned biblical "lingo" they also abandoned the truths which these words expressed. It is suggested that since neo-orthodoxy uses these biblical words with new meanings that we should seek new words. WHY? It is easier to define the great biblical words than to seek new ones.

Do evangelicals want to redefine evangelical terms to make clearer their biblical meaning, or do evangelicals want to redefine these terms to change their meaning, to accommodate them to the culture pattern of the hour?

But suppose they abandon "lingo" and invent new terms. What will we have? Read Karl Barth, Emil Brunner, Paul Tillich, Reinhold Niebuhr and many others for language which is worse than the evangelical lingo—it is hardly in-



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telligible. Some of the books written by men quoted in the *Christian Life* article are free of evangelical "lingo" but they are weighted heavy with theological and philosophical jargon. The substitution of jargon for lingo will not impress the man in the street, either, for he understands "lingo" better than jargon.

The dilemma of the average layman who understands biblical lingo but who does not understand the new theological jargon is stated in the introduction of a recent book (*A Laymen's Guide to Protestant Theology*, by William Horn-dern): "This book arises from my conviction that there is need for the Protestant laity to do more creative thinking about theology. But where is the layman to start? If he picks up a theological book he is likely to find himself baffled by terms he cannot under-

stand. Theology is as inaccessible to him as one of Einstein's treatises on relativity. Like every other science, theology has its technical terminology, its jargon."

When one faces the unbuttoned omniscience of Niebuhr, the muddy profundity of Emil Brunner, the somersaults in logic of Barth, the dense woods of Paul Tillich, the bewildering tangents of Edwin Lewis, and the stratispheric flights of some evangelical authors, the labyrinth of Van Til, he turns with relief to the intelligibility of evangelical "lingo." If evangelical theologians are permitted to invent the new jargon to replace the old "lingo," the poor will certainly not have the Gospel preached to them. These evangelicals who seem to despise the intellectual proletariat might take time to inquire why the common people hear them gladly, while scholars compensate themselves by talking to each other in esoteric language. If an intelligible terminology is found in this day of confused meanings, it will not be found by those who prefer theological and philosophical jargon to evangelical "lingo."

7. Which way evangelicalism? Some pertinent questions.

Are evangelicals scholars trying to accommodate evangelicalism to science, philosophy and neo-orthodoxy, as the early modernists accommodated orthodoxy to evolution, higher criticism and the scientific method?

Are evangelical scholars too concerned about winning respect of liberal scholars? Are evangelical scholars willing to blur the sharp lines of truth in the interest of intellectual fraternity?

Are evangelical scholars in danger of creating a new synthesis of evangelical truths with liberal and neo-orthodox "insights" more philosophical than biblical?

Are evangelical scholars seeking to clarify evangelicalism in the light of the Word of God, or seeking a new synthesis to replace the present antitheses of liberalism and evangelicalism?

Are evangelicals subjecting fundamentalism to criticism by caricature, rather than objective analysis to get rid of the label dreaded by every intellectualist, the label of obscurantist. Are scholars more afraid of sinning against the cultural pattern of their day than sinning against God?

There is no doubt but that the men quoted in the *Christian Life* article will insist that meanings are being placed on their words which they never intended. If so, they and the editors of *Christian Life* magazine must bear the primary responsibility for the interpretations placed upon their words by the readers, and the frame of reference in which their statements were placed by the editors. Perhaps these questions misinterpret these brethren, but their statements make these questions legitimate.

— THE END —

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In these days of hurry and bustle, too many Christians fail to follow the admonition of Paul to Timothy about reading. As a public service, in the interest of Christian reading, we present this series.

By Jane Johnson

Maybe I'm not a very good person to talk about reading good Christian books. I love to read; all over my house you'll find books with the corners of pages turned down, books lying flat to hold a place, books with an envelope or scrap of paper thrust in them to hold the place. I just couldn't get along without reading! But do you know—whether you like to read or not, and whether you take time to read or not—I really think you can't get along without reading, either!

Maybe you're like Mrs. Jones. "I haven't got time to read," she said. "I have a house to keep and a family to feed. You just try keeping up with four lively youngsters, two of them teenagers, and see how much time is left for reading. My husband comes home at night tired, and he wants a good nourishing meal; these are my first responsibilities—and there's no time left for reading... even the good Christian books I'd like to read."

And poor Mrs. Jones never realizes that the nourishment her family needs most they don't get, because she doesn't take time to read! When her children ask, "Does grandpa up in Heaven know what we are doing?" she has to say, "Now let's don't talk about that," instead of having the good answer she might have found in several Christian books. And when the teenagers say, "But everybody else goes to the movies—why can't we go?" She has to say, "You just aren't going, and that's final!" No reason, no spiritual help, such as she might have found in several helpful books on worldly amusements. And when her husband says, "I wonder what I ought to do about that situation at the office," she has no spiritual counsel to give. Her own devotional life has grown rusty from lack of use and the answers just aren't there when she needs them. Maybe Mrs. Jones really doesn't have time to read—or should she take time?

Of course, reading does take time, and we all have only so much time. Mrs. Greer really uses her time—she packs every minute so full of service you'd think she hopes to get to Heaven by working. She really does it as a labor of love, though. She never misses a service at the church. She's president of the women's society, director of the young people's group, on the music committee, and teaches a Sunday School class. She never stops going and never stops working.

The only trouble with Mrs. Greer is that it seems to be such a *business* to her! There is no warmth in her welcome, no joy in her singing, no understanding in her work with young people, no heart in her smile. She teaches the lesson with a neat outline, but she never stops to say, "Let me tell you about a blessing I had this week!" or "I read the most wonderful story... let me tell you how Spurgeon found Christ." When she visits the sick, she bustles in with a casserole dish, says, "Get well soon, now," and bustles out. She never can say, "Here's a little book that helped me so when I was sick last winter," or, "Here's a book of Annie Johnson Flint's poems you'll just love." Or even, "Did you ever read what John Wesley said about adversity in the Christian's life?" The joy of reading never touched her, and its fruits never touch those she reaches. Maybe what Mrs. Greer does is more important than reading—but couldn't she do it better with a background of good Christian books?

Timid little Miss Swanson would read—only she never knows for sure which are good books. Once she was sold a book by the Jehovah's Witness people, and she never has since felt she could really trust her own judgment. She doesn't want to waste her time on poor books, and she doesn't know which the good ones are, so she just doesn't read at all.

Little Miss Swanson would do well to keep a sharp eye on the fundamental Christian periodicals, such as *Moody Monthly*, *The Sword of the Lord*, *Sunday School Times*, etc. These people screen books carefully, and they won't even advertise a book unless they know its contents are sound. The book reviews in such periodicals are very helpful, too. And there are a few sound Christian publishers you can usually trust. Miss Swanson could write for advice to these publishers, or to the Christian Book-sellers Association. And of course she could always ask her pastor's advice. (We hope he's learned the value and joy of Christian reading!) But most of all, we think Miss Swanson should just *start reading*. She'll learn to judge books as she reads them. Each one will help her know more about the next one. After she's read some of the best, she'll know better whether some others measure up or not. If she reads *George Mueller of Bristol* with great blessing, she'll be impatient with a book that speaks only in lofty platitudes about prayer as a soul exercise—she'll know prayer is a very real, close-to-home matter of talking to God and asking Him for what you need and want. Miss Swanson couldn't learn to cook by collecting recipes—she'd have to get in the kitchen and cook! And she can learn to judge good books best of all by reading, particularly with all the good guidance there is these days.

Bill Boston is a young minister. He has spent many years in school, preparing to preach, and now he has his first pastorate and a new wife. He has learned to study, and he likes to read, so you'd think he'd be an ideal example of a Christian who reads. But Pastor Boston doesn't have a very big salary, and there isn't much left when the necessities are paid for. And they do want to buy some furniture, and entertain a little, and they are saving to buy a car, too. So they can't afford books, says Pastor Boston.

Or can they? Can Pastor Boston afford not to get good Christian books, really? Can he do without the inspiration and blessing of books? Is a car more important to him than the reference books which will help him with his teaching? What is more important than a good Christian biography which warms the soul, inspires new endeavor, and teaches lessons life may take years to teach? It seems to me Pastor Boston can't afford not to buy books—and it seems to me every member of his congregation is in the same boat! Be careful where you economize. Henry Clay said, "A wise mother and good books enabled me to succeed in life. She was very poor, but never too poor to buy books for her children. It is a mean sort of poverty that starves the mind to feed the body." Spurgeon said of Matthew Henry's great commentary, "Get it if you sell your coat to buy it." Let's read books!

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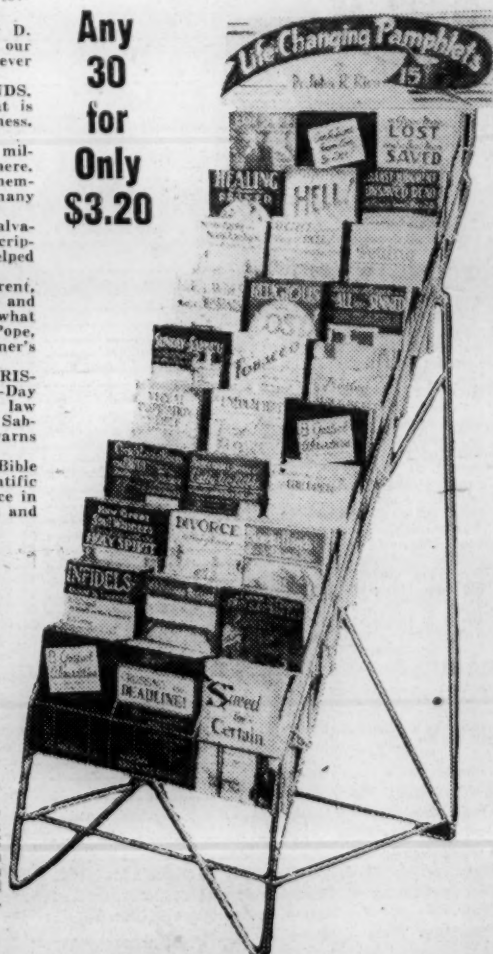
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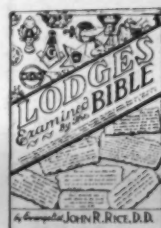
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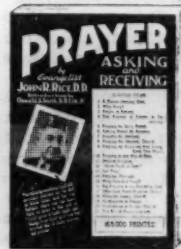
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Salvation for Sinners

(Continued from page 1)

ever to be saved it must be always because God in loving mercy offers salvation free to a sinner who does not deserve it. So salvation is not of works but is wholly of grace. That simply means that salvation is unmerited by man and given freely of God. But that does not explain how God goes about providing the way of salvation, nor how the sinner goes about receiving it. Grace is simply the basis of the plan by which we are saved.

Oh, in this matter of salvation, glory must go to God, never to sinners. The only way anyone can approach God acceptably is like the poor, guilty prodigal son returned to his father, saying, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," or like the conscience-stricken publican in the temple who cried, "God be merciful to me a sinner." God's grace is the sinners only hope. His loving mercy is offered to sinners who can never deserve it.

II. A Holy God Cannot Forgive Sin Without Honest Payment or Punishment for Sin

Now God loves sinners and is willing to forgive and save sinners. But God is a holy God, a good God, a righteous God. God cannot lie. He cannot sin. He must do right. And it would not be right for God to forgive sin that was not paid for.

For example, suppose a boy steals some money and is brought before a court and tried before an honorable and good judge. It would be wicked for the judge to say, "We will forgive this boy and let him go free," unless some provision were made for the money to be paid back. If the boy has squandered the money and cannot return it, then the father or others who love the sinning boy must restore what the boy has stolen. Otherwise the court would not be a court of justice and the man who lost the money and all his friends would have a right to say that the judge was not honest and fair, that he took the part of thieves against honest people and that he encouraged crime. But if the loving father paid back the money with interest, and if there were good evidence that the boy had learned his lesson and hated his sin, then the boy might be forgiven his crime and paroled in the care of the father.

It is a law of the Bible, a law of right and wrong, a part of the nature of God Himself, that sin must be punished. So before God can righteously offer forgiveness to any sinner some arrangement must be made to pay for the sinner's sins. It must not be left so that any demon in Hell or any weeping angel in Heaven or any sinful man on earth can think that God does not mind sin, does not hate sin, does not punish sin. In the nature of an honorable and righteous God is this unchanging, eternal fact that God is committed to punish sin. If God lets a sinner go free without punishment, then God must provide somebody else to suffer the punishment.

So God provided His own Son to pay for man's sins and suffer the penalty of our guilt. That is simply another way of saying that God Himself was willing to pay our debts. They must be paid before God can forgive them, so God arranged to pay them through His own dear Son. So no one can be saved except through Christ. Christ paid for our sins, took our place and so is our Redeemer, our Saviour.

Many, many times in this world one suffers for another's sake. What man or woman would say you ever paid back your mother's suffering and toil from your birth till the day you left home or the day she was taken to Heaven? Many a father pays the fine for a wayward son who has broken the law. George Washington and the soldiers at Valley Forge suffered that we might be free. Yes, our boys have been overseas, many of them dying that we might escape the fate of Poland and of France and of occupied China. So when I say that Christ took the place of sinners, that He is our blessed

Substitute, before God, paying the debt for us that had to be paid if we were ever to be saved, I refer to a doctrine that all of us have experienced in some way.

But while mother, or father, or the soldier who may die in our place may substitute for us in some matters and before men, only the perfect, sinless Son of God is worthy to be our substitute before God, and pay our debt. He never sinned against God. He never displeased His holy and righteous Father. So He alone is worthy to take the sinner's sins. He never deserved punishment for Himself, so the stripes on that blessed body could be counted mine; the crown of thorns on His devoted head could be charged to my account; and the precious blood of Christ, the only blood without taint of sin, when poured out on Calvary, could pay for my sin, since He had none of His own to pay for. Oh Jesus Christ, my Lord, my Saviour, my Redeemer, my blameless Substitute, how I ought to love Thee!

III. Why Only Death Can Pay for Sin

Why did Jesus have to die to save sinners? The answer to that question is that sin is so horrible, so wicked, such a perversion of life itself, such a rebellion against the Creator and Life-giver that only death is the fitting reward of sin. In fact, sin itself naturally and inevitably tends to bring death. This is one of the greatest teachings in the Bible.

In the Garden of Eden God said to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). The first sin brought spiritual death and that moment physical death began in the body of these sinners. No human being would ever have died but for the coming of sin and the tainting and corruption of the human race by this horrible malady sin.

Here are other Scriptures that say that death must be the punishment for sin.

"The soul that sinneth, it shall die."—Ezek. 18:4.

"The wages of sin is death."—Rom. 6:23.

"Sin, when it is finished, bringeth forth death."—Jas. 1:15.

Thus the only way Jesus could pay for man's sins was to die. If Jesus had simply fainted or entered into a coma as a result of His sufferings on the cross, and then, without dying, if He had come back to consciousness and come out of the tomb on the third day, He could not be our Saviour. It takes death to pay for sin. All of us deserved to die. Jesus died in our stead.

Whipping, public disgrace, imprisonment, loss of property—all these are temporary ways of dealing with sin, corrective punishments such as it is proper to use among men to lead to repentance and reform. So Jesus suffered all these forms of punishment, too. But with vile hearts, totally depraved toward God, reform is hopeless, and death is the inevitable end of sin. With unconverted hearts sin is so terrible as to deserve death. So Jesus had to die before He could save men.

Among sinful human beings none of us can require as much of another sinner as God's holiness must honestly require. For many sins a parent should whip a child, and when he shows evidence of penitence, forgive him. For many crimes society should imprison a man for a specified time and then release him. For other crimes society ought to demand the death penalty, that is, merely physical death, since the harm he has done to society properly forfeits his right to live among men. Our sins against men might merit physical death. But the awful heart-rebellion against God and the desperate wickedness which is on us all make it so that if God be just and honest He must put wicked men forever out of His presence. That is spiritual death, which all men deserve and which all men must have except as God makes a way to change them and pay for their sins. So when Jesus died on the cross, He died physically and He "poured out his soul unto death," suffering for our sins,

Something to Sing About!

(Continued from page 1)

books, novels, doctrinal books, children's and young people's books, books of vital public themes and many other types of outstanding Christian literature.

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bearing them in His own body on the tree.

IV. "The Life Is in the Blood," So Only Blood Poured Out Can Save

"Without shedding of blood is no remission."—Heb. 9:22.

"For it is the blood that maketh an atonement for the soul."—Lev. 17:11.

"Redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot." I Pet. 1:18, 19.

Here is a reliable scientific fact: all the life processes are carried on by the blood. It is blood that takes the oxygen from the air into the lungs, blood that digests the food and distributes it to various parts of the body, blood that repairs tissues, mends broken bones, heals wounds. The blood fights disease. So the Scripture is absolutely scientific when it says, "The life of the flesh is in the blood" (Lev. 17:11). Scientists did not know this truth until a century and a half ago. The fact is that the full implications of this truth have just recently begun to be recognized, so that blood transfusions were relied upon in World War II far more than ever before.

When any animal was used as a sacrifice among the Jews, picturing the coming Saviour, always the blood was drained from the body and poured out or sprinkled on the altar. So when Jesus died on the cross, God provided that His blood should be poured out as an obvious proof of His death. The Roman soldiers thrust a spear in His side and there flowed out water and blood.

So when we say we are saved by the blood of Christ we mean that in dying He paid the penalty of sin. The life is in the blood. The price of our living was His death. God counted His own Son guilty when He was not guilty and let Him die as a wicked sinner. The blood paid the penalty for sin. Now God has a right to count us righteous. We have paid our debts (Christ paid them for us.) It is counted now that we do not have to die ourselves, since our sins have already been punished and forgiven, imputed and charged to Jesus.

Thus it is we can say we are saved by grace, since God's love provided the way; we are saved by Christ, since He was the one who paid for our sins; we are saved by blood, since the life was in the blood.

Dear, ever dear, to the Christian, therefore, must be the wounds of Christ. The blood is called in Scripture, "the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:19). We must sing of the blood and depend upon the blood!

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ABINGDON PRESS

Salvation for Sinners

(Continued from page 9)

have. But no payment, no deserving, no price can we pay to obtain salvation. It is all free!

How does a sinner receive this salvation that God has provided by grace and Christ has purchased by blood? We receive it by faith! In other words, we believe all God has said about our helpless guilt; we believe that it is impossible to save ourselves; we believe that God has provided the remedy and that Christ has already purchased our salvation by His death. So by a definite act of faith we risk Christ to do what He promised to do. We depend on Him for forgiveness and salvation. By faith we count the matter settled. As definitely as a sick man calls a doctor and turns his case over to him; as definitely as a prisoner calls a lawyer and trusts the lawyer to get him released from jail; just that definitely, a poor sinner is to turn his case over to Jesus Christ, counting that God is already willing to forgive, counting that the price has already been paid, counting that God will do, does do even now, just what He promised to do. That is the way one accepts Christ as his own Saviour. That is the way one becomes born again, converted, saved, the way he receives everlasting life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"He that believeth on him is not condemned."—John 3:18.

"He that believeth on the Son hath everlasting life."—John 3:36.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

Christ died.

God said it.

I believed it.

That settles it!

That means no tears are necessary for salvation, though often there are tears. One may have tears of shame and sorrow over sin, or one may have tears of joy and relief to know that God has forgiven him, but mark you, the Lord does not require tears. He only requires you to accept what Christ has done for you. He only wants you by faith to receive Christ as Saviour. When your heart says yes to God's offer of mercy, when you willingly open your heart's door for Christ to come in, then salvation is yours.

This means you do not even need to kneel down to be saved. Many people do kneel down when they come to accept Christ as Saviour, and that is fitting and suitable in many cases. But it is not required. Nothing you can do can make God want to save you. He already wants that. Nothing you can do can pay for your sins. They are already paid for. When you, by faith, receive Christ into your heart, then you are saved by the blood of Christ which was shed, paying for your sins, on Calvary.

VI. Repentance Is Simply Another Side to the Same Heart Decision of Faith

It is true that men need to repent. Repentance means a change of mind or heart toward God. Repentance does not involve any long period of mourning or weeping. The moment your heart sees the wickedness of your sin, sees the terrible danger to your soul and decides to turn and take Christ as Saviour, that moment you have repented. Repentance, then, is a heart turning that cannot be separated from faith. Repentance and faith are not two steps to salvation, but are simply two ways of describing the same step. When one turns from his sin we call that repentance. When he turns to Christ, we may call that faith, but when one has turned from sin he has turned to Christ, and when one turns to Christ he has turned his heart away from sin. One who has turned to trust Christ for salvation has turned his affection away from a life of sin.

I do not mean that a converted person never sins. But I do mean that every born-again person, every Christian, has made a definite decision against the way of sin when he decided to trust Christ and receive Him as Saviour.

We must remember that all the good deeds commanded of Christians FOLLOW salvation; they do not LEAD TO salvation. Christians are to be baptized BECAUSE they are saved, not in order to get saved. People are to take the Lord's Supper, are to attend church, are to study their Bibles, are to pray, are to give of their means, are to win souls, are to live holy, godly lives, all because they are ALREADY SAVED. They were saved the moment they honestly received Christ and His salvation by a simple heart decision of faith.

VII. Salvation by Blood Is Necessarily Eternal Salvation

Christians often ask me whether a saved person can ever be lost. I have sometimes answered in these words, "That depends on the kind of salvation you have. If you save yourself, you can lose yourself. If you were saved by your own good works, then when you quit working you are lost. If you save yourself, you can lose yourself. On the other hand, if Christ does the saving, then He must do the keeping. If Christ does the saving, then as long as Christ is faithful salvation is secure."

People are not sure about eternal salvation simply because they do not understand the Bible doctrine of salvation that is wholly on the basis of God's grace, paid for entirely, every particle of it purchased for us by the blood of Christ.

When Christ died on the cross He died for all the sins I had ever committed. When I trusted Him I trusted Him for all He had purchased for me. If I got forgiveness for my sins of yesterday, I got forgiveness for the sins of today and of tomorrow. That forgiveness was all bought for me by the death of Christ. Jesus will never die again, never need to, to pay for my sins. They are all paid for, ALL, every one of them! When I accepted salvation I accepted it free. It was not salvation for a moment, but salvation forever. It was not only salvation for the past but salvation for all the future. Now Jesus ever lives to intercede for me in Heaven. He did the saving; He does the keeping. He saved me when I did not deserve it. He keeps me, though I still do not deserve it.

That is the reason Jesus said in John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Since all my sins are now laid on Jesus and all paid for, they can never rise up between me and God to damn my soul.

Suppose that tomorrow I may not deserve salvation—what then? Well, if I do not deserve salvation tomorrow then I will be in exactly the same state tomorrow as today, for I do not deserve salvation today. As far as salvation is concerned, I will be in exactly the same state as I was the day I trusted the Lord Jesus to save me for the first time and His warm love filled my heart. I deserved to go to Hell but I got forgiveness and salvation which I did not deserve. God gave me, for Jesus' sake, what I did not deserve. My faith was counted for righteousness.

Every child is born into his father's and mother's family on the basis of love and grace, wholly undeserved. So the child may be unworthy, but after the mother went down into the shadows to bring the child into the world, the child is here. When the father has begotten a son, the son may grow up unworthily of his father, as all of us converted people are unworthy of our Heavenly Father. But the child got his place by birth, not by deserving it, and so we who are born into God's family by faith are His children, and that forever, though we do not deserve it. Even if a father should disown his son, the fact still remains that he is his father's son. Saved people are literally children of God, partakers of the divine nature. That is not because I am good, but because I am born of God!

That is the reason Romans 4:5-8 says, "But to him that worketh

not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." One who has trusted in Christ has all his sins covered, has all his iniquities forgiven. His faith is counted for righteousness. As far as salvation is concerned, God does not even impute sin to Him. The believer is counted righteous, for Jesus' sake. The blood has paid for all his sins. That is how God keeps those He saves. It is all on the basis of Christ's merit, not on our merit.

This does not mean that God does not care whether or not we sin. He does care. Sin in the Christian grieves the Holy Spirit. It does not mean that God will not chastise and punish His own children who sin. He does punish them, just as every good father and mother must punish their children when they do wrong. Sin never paid anybody and it never will. It brings heartache, ill-health, broken homes, wayward children, lost influence, guilty consciences, poverty, even premature death. And sin in the life of a Christian means that the Christian will lose the reward in Heaven which otherwise might be his. Some will reign with Christ and some will not be fit to reign. There are degrees of rejoicing and degrees of blessedness in Heaven. And every Christian in Heaven, at the judgment seat of Christ, must give an account of what he has done, "whether it be good or bad" (II Cor. 5:10). So sin does not pay. God's children always suffer for their sins.

But God's punishments and chastisings of a Christian does not



on all Sword books and 1-year subscriptions during August. See order blank on page 8

cause him to lose his soul, for the Christian's sins are all laid on Christ and are paid for and cannot be brought up against him in the sense of condemning his soul to Hell.

Any salvation based on man's works would be a frail thing and would be lost the first time a man's works were not absolutely perfect before God.

But the salvation offered to poor, lost, Hell-deserving sinners through Christ and paid for on Calvary, is everlasting life, and eternal life, and one who believes in Christ "shall not come into condemnation; but is passed from death unto life." Therefore eternal life, unconditional, is necessarily involved in any salvation that is wholly of grace, purchased by the blood of the perfect Lamb of God, our Lord Jesus Christ.

Summing up this article, remember that:

1. God's grace, His loving mercy, makes Him willing to forgive and save every sinner.
2. A holy God cannot forgive sin without honest payment or punishment for sin.
3. Only death can pay for sin.
4. "The life is in the blood" so Christ's blood poured out paid for man's sin.
5. This wonderful salvation is yours the moment you put your trust in Jesus Christ as your Saviour.
6. Heart repentance is the same act of faith, turning from sin to trust Christ.

He who saves you, keeps you. Salvation is free, security is also free, a part of the same salvation by the blood of Christ.

Oh, praise God for such a Saviour, such a salvation!

My Decision for Christ and Salvation

Reader, will you, if you have never definitely been saved, con-

The Throne of Grace

(Continued from page 1)

regarded by us as an entrance into the courts of the royalty of Heaven; if we are to behave ourselves as courtiers should in the presence of an illustrious majesty, then we are not at a loss to know the right spirit in which to pray. If in prayer we come to a throne, it is clear that our spirit should, in the first place, be one of *lowly reverence*. It is expected that the subject in approaching to the king should pay him homage and honour. The pride that will not own the king, the treason which rebels against the sovereign will should, if it be wise, avoid any near approach to the throne. Let pride bite the curb at a distance, let treason lurk in corners, for only lowly reverence may come before the King Himself when He sits clothed in His robes of majesty. In our case, the king before whom we come is the highest of all monarchs, the King of kings, the Lord of lords. Emperors are but the shadows of His imperial power. They call themselves kings by right divine, but what divine right have they? Common sense laughs their pretensions to scorn. The Lord alone hath divine right, and to Him only doth the kingdom belong. He is the blessed and only potentate. They are but nominal kings, to be set up and put down at the will of men, or the decree of providence, but He is Lord alone, the Prince of the kings of the earth.

"He sits on no precarious throne, Nor borrows leave to be."

My heart, be sure that thou prostrate thyself in such a presence. If He be so great, place thy mouth in the dust before Him, for He is the most powerful of all kings; His throne hath sway in all worlds; Heaven obeys Him cheerfully, Hell trembles at His frown, and earth is constrained to yield Him homage willingly or unwillingly. His power can make or can destroy. To create or to crush—either is easy enough to Him. My soul, be thou sure

verted, by taking Christ as your own Saviour, do that right now? Will you turn your heart over to Him, surrender to Him, trust Him now to forgive and save you as He is so anxious to do? If so, I hope you will tell Him so right now. Get on your knees if you would feel better to do so, but trust Christ today to save your soul. Then will you write me, or fill out the following blank and mail it today, if you can do so honestly? I will answer your letter with some good counsel and will rejoice with you.

Date _____

Dr. John R. Rice, Editor,
THE SWORD OF THE LORD,
Wheaton, Illinois

Dear Brother Rice:

I have read your sermon, "Salvation for Sinners," have come to realize I am a lost sinner, and I see how it is that Christ died in my place and offers to save those who will trust Him to do it. So here and now I give my heart to Christ and depend upon Him to forgive my sins and save my soul. Today I accept Him as my own Saviour, my Substitute, and my Lord. By His help I will confess Christ as my Saviour and will strive to live for Him the remainder of my life.

Signed _____

Address _____

that when thou drawest nigh to the Omnipotent, who is as a consuming fire, thou put thy shoes from off thy feet, and worship Him with lowliest humility.

Besides, He is the most Holy of all kings. His throne is a great white throne, unspotted, and clear as crystal. "The heavens are not pure in His sight, and He charged His angels with folly." And thou, a sinful creature, with what lowliness shouldst thou draw nigh to Him. Familiarity there may be, but let it not be unhallowed. Boldness there should be, but let it not be impertinent. Still thou art on earth and He in Heaven; still thou art a worm of the dust, a creature crushed before the moth, and He the Everlasting: before the mountains were brought forth, He was God, and if all created things should pass away again, yet still were He the same. My brethren, I am afraid we do not bow as we should before the Eternal Majesty; but, henceforth, let us ask the Spirit of God to put us in a right frame, that every one of our prayers may be a reverential approach to the Infinite Majesty above.

A throne, and therefore, in the second place, to be approached with *devout joyfulness*. If I find myself favoured by divine grace to stand amongst those favoured ones who frequent His courts, shall I not feel glad? I might have been in His prison, but I am before His throne: I might have been driven from His presence for ever, but I am permitted to come near to Him, even into His royal palace, into His secret chamber of gracious audience. Shall I then be thankful? Shall not my thankfulness ascend into joy, and shall I not feel that I am honoured, that I am made the recipient of great favours when I am permitted to pray? Wherefore is thy countenance sad, O suppliant, when thou standest before the throne of grace? If thou wert before the throne of justice to be condemned for thine iniquities, thy hands might well be on thy loins; but now thou art favoured to come before the King in His silken robes of love, so let thy face shine with sacred delight. If thy sorrows be heavy, tell them unto Him, for He can assuage them; if thy sins be multiplied, confess them, for He can forgive them. O ye courtiers in the halls of such a Monarch, be ye exceeding glad, and mingle praises with your prayers.

It is a throne, and therefore, in the third place, whenever it is approached, it should be with *complete submission*. We do not pray to God to instruct Him as to what He ought to do, neither for a moment must we presume to dictate the line of the divine procedure. We are permitted to say unto God, "Thus and thus would we have it," but we must evermore add, "But, seeing that we are ignorant and may be mistaken—seeing that we are still in the flesh, and, therefore, may be actuated by carnal motives—not as we will, but as Thou wilt." Who shall dictate to the throne? No loyal child of God will for a moment imagine that he is to occupy the place of the King, but he bows before Him who has a right to be Lord of all; and though he utters his desire earnestly, vehemently, importunately, and pleads and pleads again, yet it is evermore with this needful reservation: "Thy will be done, my Lord; and, if I ask anything that is not in accordance therewith, my inmost will is that Thou wouldst be

(Continued on page 11)

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The Throne of Grace

(Continued from page 10)

good enough to deny Thy servant; I will take it as a true answer if Thou refuse me, if I ask that which seemeth not good in Thy sight." If we constantly remembered this, I think we should be less inclined to push certain suits before the throne, for we should feel, "I am here in seeking my own ease, my own comfort, my own advantage, and, peradventure, I may be asking for that which would dishonour God; therefore will I speak with the deepest submission to the divine decrees."

But, brethren, in the fourth place, if it be a throne, it ought to be approached with *enlarged expectations*. Well doth our hymn put it;

*"Thou art coming to a king:
Large petitions with Thee bring."*

We do not come, as it were, in prayer, only to God's almoner where He dispenses His favours to the poor, nor do we come to the backdoor of the house of mercy to receive the broken scraps, though that were more than we deserve; to eat the crumbs that fall from the Master's table is more than we could claim; but, when we pray, we are standing in the palace, on the glittering floor of the great King's own reception room, and thus we are placed upon a vantage ground. In prayer we stand where angels bow with veiled faces; there, even there, the cherubim and seraphim adore, before that selfsame throne to which our prayers ascend. And shall we come there with stunted requests, and narrow and contracted faith? Nay, it becomes not a King to be giving away pence and groats; He distributes pieces of broad gold. He scatters not as poor men must, scraps of bread and broken meat, but He makes a feast of fat things, of fat things full of marrow, of wines on the lees well refined.

When Alexander's soldier was told to ask what he would, he did not ask stintedly after the nature of his own merits, but he made such a heavy demand that the royal treasurer refused to pay it, and put the case to Alexander, and Alexander in right kindly sort replied: "He knows how great Alexander is, and he has asked" as from a king; let him have what he requests."

Take heed of imagining that

God's thoughts are as thy thoughts, and His ways as thy ways. Do not bring before God stunted petitions and narrow desires, and say, "Lord, do according to these," but, remember, as high as the heavens are above the earth, so high are His ways above your thoughts, and ask, therefore, after a God-like sort, ask for great things, for you are before a great throne. Oh that we always felt this when we came before the throne of grace, for then He would do for us exceeding abundantly above what we ask or even think!

And, beloved, I may add, in the fifth place, that the right spirit in which to approach the throne of grace is that of *unstaggering confidence*. Who shall doubt the King? Who dares impugn the Imperial word? It was well said that if integrity were banished from the hearts of all mankind besides, it ought still to dwell in the hearts of kings. Shame on a king if he can lie. The veriest beggar in the streets is dishonoured by a broken promise, but what shall we say of a king if his word cannot be depended upon? Oh, shame upon us, if we are unbelieving before the throne of the King of Heaven and earth. With our God before us in all His glory, sitting on the throne of grace, will our hearts dare to say we mistrust Him? Shall we imagine either that He cannot, or will not, keep His promise? There, surely, is the place for the child to trust its Father, for the loyal subject to trust his monarch; and, therefore, far from it be all wavering or suspicion. Unstaggering faith should be predominant before the mercy-seat.

Only one other remark upon this point, and that is, that if prayer be a coming before the throne of God, it ought always to be conducted with the *deepest sincerity*, and in the spirit which makes everything *real*. If you are disloyal enough to despise the King, at least, for your own sake, do not mock Him to His face, and when He is upon His throne. If anywhere you dare repeat holy words without heart, let it not be in Jehovah's palace. If I am called upon to pray in public, I must not dare to use words that are intended to please the ears of my fellow-worshippers, but I must

realize that I am speaking to God Himself, and that I have business to transact with the great Lord. And, in my private prayer, if, when I rise from my bed in the morning, I bow my knee and repeat certain words, or when I retire to rest at night go through the same regular form, I rather sin than do anything that is good, unless my very soul doth speak unto the Most High. Dost thou think that the King of Heaven is delighted to hear thee pronounce words with a frivolous tongue, and a thoughtless mind? Thou knowest Him not. He is a Spirit, and they that worship Him must worship Him in spirit and in truth.

Beloved, the gathering up of all our remarks is just this,—prayer is no trifle. It is an eminent and elevated act. It is a high and wondrous privilege. Under the old Persian Empire a few of the nobility were permitted at any time to come in unto the king, and this was thought to be the highest privilege possessed by mortals. You and I, the people of God, have a permit, a passport to come before the throne of Heaven at any time we will, and we are encouraged to come there with great boldness; but still let us not forget that it is no mean thing to be a courtier in the courts of Heaven and earth, to worship Him who made us and sustains us in being. Truly, when we attempt to pray, we may hear the voice saying, out of the excellent glory, "Bow the knee." From all the spirits that behold the face of our Father who is in Heaven, even now, I hear a voice which saith, "Oh, come let us worship and bow down, let us kneel before the Lord our Maker; for He is our God, and we are the people of His pasture and the sheep of His hand. O worship the Lord in the beauty of holiness; fear before Him all the earth."

II. Here Is Grace

Lest the glow and brilliance of the word "throne" should be too much for mortal vision, our text now presents us with the soft, gentle radiance of that delightful word—"GRACE." We are called to the throne of *grace*, not to the throne of law. Rocky Sinai once was the throne of law, when God came to Paran with ten thousand of His holy ones. Who desired to draw near to that throne? Even Israel might not. Bounds were set about the mount, and if but a beast touched the mount, it was stoned or thrust through

with a dart. O ye self-righteous ones who hope that you can obey the law, and think that you can be saved by it, look to the flames that Moses saw, and shrink, and tremble, and despair. To that throne we do not come now, for through Jesus the case is changed. To a conscience purged by the precious blood there is no anger upon the divine throne, though to our troubled minds—

*"Once 'twas a seat of burning wrath,
And shot devouring flame;
Our God appeared consuming fire,
And jealous was His name."*

And, blessed be God, we are not this morning to speak of the throne of ultimate justice. Before that we shall all come, and as many of us have believed will find it to be a throne of grace as well as of justice; for, He who sits upon that throne shall pronounce no sentence of condemnation against the man who is justified by faith.

It is a throne set up on purpose for the dispensation of grace; a throne from which every utterance is an utterance of grace; the sceptre that is stretched out from it is the silver sceptre of grace; the decrees proclaimed from it are purposes of grace; the gifts that are scattered adown its golden steps are gifts of grace; and He that sits upon the throne is grace itself. It is the throne of grace to which we approach when we pray; and let us for a moment or two think this over, by way of consolatory encouragement to those who are beginning to pray; indeed, to all of us who are praying men and women.

If in prayer I come before a throne of grace, then the faults of my prayer will be overlooked. In beginning to pray, dear friends, you feel as if you did not pray. The groanings of your spirit when you rise from your knees are such that you think there is nothing in them. What a blotted, blurred, smeared prayer it is! Never mind; you are not come to the throne of justice, else when God perceived the fault in the prayer He would spurn it,—your broken words, your gaspings, and stammerings are before a throne of grace. When any one of us has presented his best

prayer before God, if he saw it as God sees it, there is no doubt he would make great lamentation over it; for there is enough sin in the best prayer that was ever prayed to secure its being cast away from God. But it is not a throne of justice I say again, and here is the hope for our lame, limping supplicants. Our condescending King does not maintain a stately etiquette in His court like that which has been observed by princes among men, where a little mistake or flaw would secure the petitioner's being dismissed with disgrace. Oh, no; the faulty cries of His children are not severely criticised by Him. The Lord High Chamberlain of the palace above, our Lord Jesus Christ, takes care to alter and amend every prayer before He presents it, and He makes the prayer perfect with His perfection, and prevalent with His own merits. God looks upon the prayer, as presented through Christ, and forgives all its own inherent faultiness.

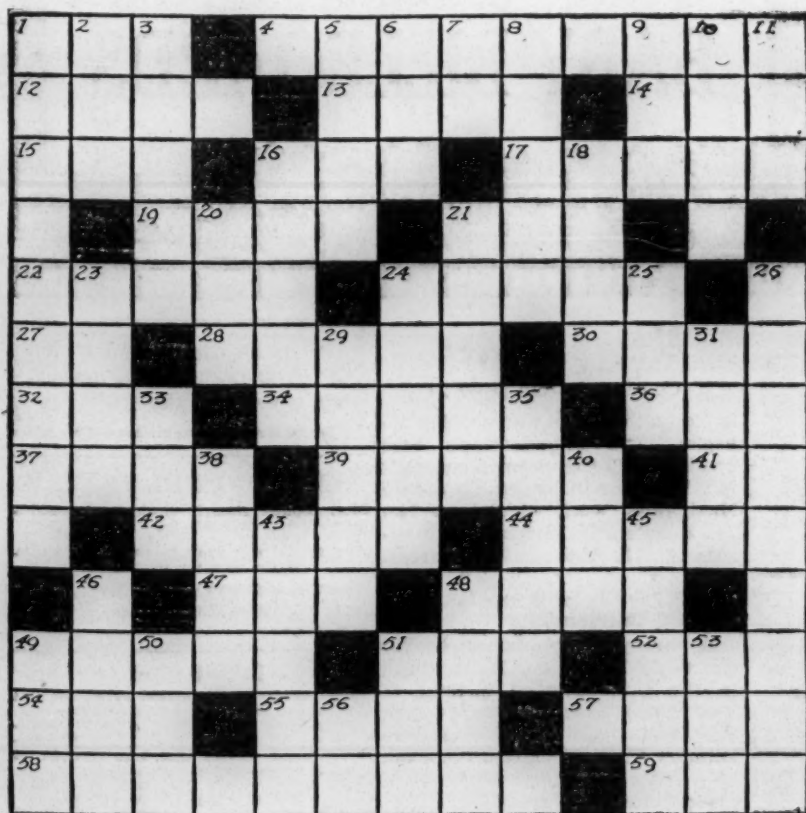
How this ought to encourage any of us who feel ourselves to be feeble, wandering, and unskillful in prayer. If you cannot plead with God as sometimes you did in years gone by, if you feel as if some how or other you had grown rusty in the work of supplication, never give over, but come still, yea and come oftener, for it is not a throne of severe criticism, it is a throne of grace to which you come.

Then, further, inasmuch as it is a throne of grace, the faults of the petitioner himself shall not prevent the success of his prayer. Oh, what faults there are in us! To come before a throne how unfit we are—we, that are all defiled with sin within and without! Ah, I could not say to you, "Pray," not even to you saints, unless it were a throne of grace, much less could I talk of prayer to you sinners; but now I will say this to every sinner here, though he should think himself to be the worst sinner that ever lived, cry unto the Lord and seek Him while He may be found. A throne of grace is a place fitted for you: go to your knees; by simple faith go to your Saviour, for He, He

(Continued on page 12)

A REAL CHALLENGE!

By Aunt Neva



Name _____ (PRINT)
Address _____ (PRINT)
City _____ Zone _____ State _____ (PRINT)

your paper arrives. The answers to puzzle number 31 will appear in the August 10 issue of THE SWORD OF THE LORD.

A puzzle fan from Indiana writes, "Just couldn't send my puzzle this time without saying 'thank you' for printing them each week in THE SWORD. I really enjoy them and find them a real challenge. As soon as I receive my paper I begin solving my puzzle and am never satisfied until it is finished." It is an encouragement to us to know that so many folks are finding real enjoyment in working out the puzzles. Some of you readers have never tried it, so we would encourage you to take a look at it this week and just see what you can do.

Plus the fun you'll have doing it, you can win for yourself a copy of the booklet, *Money*, by Andrew Murray. This is a wonderful little booklet of 63 pages with "Thoughts for God's Stewards."

Here's all you do:
1. Fill in the empty blanks according to the clues given. *Answers must be complete and correct.*

2. PRINT (not write) your own name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers on another sheet of paper. Please print the answers according to the clue number.

3. To receive the booklet, *Money*, your entry must be postmarked by midnight, AUGUST 4, 1956. If your paper arrives after the deadline date, please send the answer anyway and tell the date

CLEWS ACROSS

- 1 A desert south of the Salt or Dead Sea
- 4 Jewelry sent to Rebekah by Abraham, by his servant
- 12 One of Shem's sons (Gen. 10:22)
- 13 One of the precious stones in the breastplate of judgment worn by Aaron, the priest
- 14 Lion
- 15 Master.—A Jewish title of respect (Abbr.)
- 16 A small animal of Palestine, called by Isaiah an abominable thing
- 17 Mother of King Hezekiah, of Judah (Form of)
- 19 An animal that has no feet
- 21 A diminutive suffix
- 22 Disease of which Jesus healed the centurion's servant
- 24 An erection of stones on which sacrifices were burnt
- 27 Period of time (Abbr.)
- 28 The first High Priest
- 30 Loyal
- 32 Descendent of Solomon's Servant (Ez. 2:57)
- 34 Orbed
- 36 Pass from physical life
- 37 City of wealth in Old Testament times
- 39 Fathers
- 41 A tool, the sound of which was not heard in Solomon's temple while it was building
- 42 One of David's mighty men, (II Sam. 23:25)
- 44 First letter of the Greek alphabet
- 47 A minced form of "Gods"
- 48 A star in the constellation Serpens
- 49 Captain of David's mighty men, who slew 800 at one time (II Sam. 23:8)
- 51 Doctrine
- 52 A stick that was turned to a serpent
- 54 Famous mountain near the site of ancient Troy
- 55 Insects. The third Egyptian plague
- 57 Decrease, as the moon
- 58 Paul and Apollos were _____
- 59 Conjunction

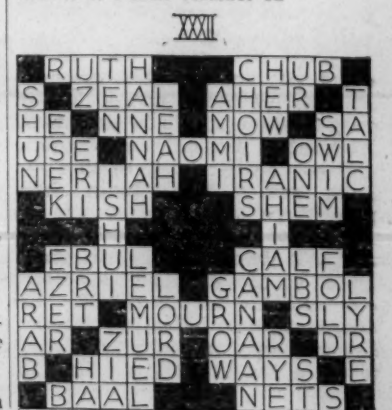
CLWS DOWN

- 1 City where lived the widow whose son Elijah raised
- 2 A chief ruler of David (II Sam. 20:26)
- 3 The churlish husband of Abigail, afterwards David's wife (I Sam. 25:3)
- 5 Highway
- 6 "She provideth her meat in

PUZZLE NUMBER 34

- summer and gathereth her food in the harvest"
- 7 Noun suffix, signifying state or quality
- 8 Raise high. "I will—my throne above the stars of God"
- 9 A high priest who fell from a seat and was killed
- 10 A sign of grief
- 11 Old form of "so"
- 16 Kingly. Herod wore such apparel
- 18 False god whose altars Gideon destroyed
- 20 Book of the Old Testament (Abbr.)
- 21 Pertaining to the ulna
- 23 Troops
- 24 Region of Mt. Helicon, near Thebes, Greece
- 25 "It will be fair weather for the sky is —"
- 26 Founder of Alexandria
- 29 Sweet, crisp biscuits
- 31 Father of Rizpah, Saul's concubine
- 33 Anger
- 35 Royal jurisdiction
- 38 A judge of Israel for ten years (Judges 12:11)
- 40 Crafty
- 43 Images of divinities
- 45 Desert West of the Dead Sea
- 46 An ancestor of Christ. (Luke 3:28)
- 48 The tribe of which Anna, the prophetess, belonged. (Luke 2:36)
- 49 Direct a missile
- 50 (Adj. Suffix)
- 51 Congealed water
- 53 City of Israel, built by the sons of Epaal. (I Chr. 8:12)
- 56 Pronoun

Answer to Puzzle Number 32



The Throne of Grace

(Continued from page 11)

It is who is the throne of grace. It is in Him that God is able to dispense grace unto the most guilty of mankind. Blessed be God, neither the faults of the prayer nor yet of the suppliant shall shut out our petitions from the God who delights in broken and contrite hearts.

If it be a throne of grace, then the desires of the pleader will be interpreted. If I cannot find words in which to utter my desires, God in His grace will read my desires without the words. He takes the meaning of His saints, the meaning of their groans. A throne that was not gracious would not trouble itself to make out our petitions; but God, the infinitely gracious One, will dive into the soul of our desires, and He will read there what we cannot speak with the tongue.

Have you never seen the parent, when his child is trying to say something to him, and he knows very well what it is the little one has got to say, help him over the words and utter the syllables for him, and if the little one has half-forgotten what he would say, you have seen the father suggest the word; and so the ever-blessed Spirit, from the throne of grace, will help us and teach us words, nay, write in our hearts the desires themselves. We have in Scripture instances where God puts words into sinners' mouths. "Take with you words," saith he, "and say unto him, Receive us graciously and love us freely." He will put the desires, and put the expression of those desires into your spirit by His grace; He will direct your desires to the things which you ought to seek for; He will teach you your wants, though as yet you know them not; He will suggest to you His promises that you may be able to plead them; He will, in fact, be Alpha and Omega to your prayer, just as He is to your salvation; for as salvation is from first to last of grace, so the sinner's approach to the throne of grace is of grace from first to last. What comfort is this. Will we not, my dear friends, with the greater boldness draw near to this throne, as we suck out the sweet meaning of this precious word, "the throne of grace"?

If it be a throne of grace, then all the wants of those who come to it will be supplied. The King from off such a throne will not say, "Thou must bring to Me gifts, thou must offer to Me sacrifices." It is not a throne for receiving tribute; it is a throne for dispensing gifts. Come, then, ye who are poor as poverty itself; come ye that have no merits and are destitute of virtues, come ye that are reduced to a beggarly bankruptcy by Adam's fall and by your own transgressions; this is not the throne of majesty which supports itself by the taxation of its subjects, but a throne which glorifies itself by streaming forth like a fountain with floods of good things. Come ye, now, and receive the wine and milk which are freely given, yea, come buy wine and milk without money and without price. All the petitioner's wants shall be supplied, because it is a throne of grace.

"The throne of grace." The word grows as I turn it over in my mind, and to me it is most delightful reflection that if I come to the throne of God in prayer, I may feel a thousand defects, but yet there is hope. I usually feel more dissatisfied with my prayers than with anything else I do. I do not believe that it is an easy thing to pray in public so as to conduct the devotions of a large congregation aright. We sometimes hear persons commended for preaching well, but if any shall be enabled to pray well, there will be an equal gift and a higher grace in it. But, brethren, suppose in our prayers there should be defects of knowledge; it is a throne of grace, and our Father knoweth that we have need of these things. Suppose there should be defects of faith: He sees our little faith and still doth not reject it, small as it is. He doth not in every case measure out his gifts by the degree of our faith, but by the sincerity and truthfulness of faith. And if there should be grave defects

in our spirit even, and failures in the fervency or in the humility of the prayer, still, though these should not be there and are much to be deplored; grace overlooks all this, forgives all this, and still its merciful hand is stretched out to enrich us according to our needs. Surely this ought to induce many to pray who have not prayed, and should make us who have been long accustomed to use the consecrated art of prayer, to draw near with greater boldness than ever to the throne of grace.

III. Grace Enthroned

But, now regarding our text as a whole, it conveys to us the idea of GRACE ENTHRONED. It is a throne, and who sits on it? It is grace personified that is here installed in dignity. And, truly today grace is on a throne. In the gospel of Jesus Christ grace is the most predominant attribute of God. How comes it to be so exalted? We reply, Well, grace has a throne by conquest. Grace came down to earth in the form of the Well-beloved, and it met with sin. Long and sharp was the struggle, and grace appeared to be trampled under foot of sin; but grace at last seized sin, threw it on its own shoulders, and, though all but crushed beneath the burden, grace carried sin up to the cross and nailed it there, slew it there, put it to death for ever, and triumphed gloriously. For this cause at this hour grace sits on a throne, because it has conquered human sin, has borne the penalty of human guilt, and overthrown all its enemies.

Grace, moreover sits on the throne because it has established itself there by right. There is no injustice in the grace of God. God is as just when He forgives a believer as when He casts a sinner into Hell. I believe in my own soul that there is as much and as pure a justice in the acceptance of a soul that believes in Christ as there will be in the rejection of those souls who die impenitent, and are banished from Jehovah's presence. The sacrifice of Christ has enabled God to be just, and yet the justifier of him that believeth. He who knows the word "substitution," and can spell its meaning aright, will see that there is nothing due to punitive justice from any believer, seeing that Jesus Christ has paid all the believer's debts, and now God would be unjust if He did not save those for whom Christ vicariously suffered, for whom His righteousness was provided, and to whom it is imputed. Grace is on the throne by conquest, and sits there by right.

Grace is enthroned this day, brethren, because Christ has finished His work and gone into the heavens. It is enthroned in power. When we speak of its throne, we mean that it has unlimited might. Grace sits not on the footstool of God; grace stands not in the courts of God, but it sits on the throne; it is the regnant attribute; it is the king today. This is the dispensation of grace, the year of grace: grace reigns through righteousness unto eternal life. We live in the era of reigning grace, for seeing He ever liveth to make intercession for the sons of men, Jesus is able to save them to the uttermost that come unto God by Him.

Sinner, if you were to meet grace in the by-way, like a traveller on his journey, I would bid you make its acquaintance and ask its influence; if you should meet grace as a merchant on the exchange, with treasure in his hand, I would bid you court its friendship, it will enrich you in the hour of poverty; if you should see grace as one of the peers of Heaven, highly exalted, I would bid you seek to get its ear; but, oh, when grace sits on the throne, I beseech you close in with it at once. It can be no higher, it can be no greater, for it is written "God is love," which is an *alias* for grace. Oh, come and bow before it; come and adore the infinite mercy and grace of God. Doubt not, halt not, hesitate not, Grace is reigning; grace is God; God is love. There is a rainbow round about the throne like unto an emerald, the emerald

of His compassion and His love. O happy souls that can believe this, and believing it can come at once and glorify grace by becoming instances of its power.

IV. The Glory of Grace

Lastly, our text, if rightly read, has in it SOVEREIGNTY RESPLENDENT IN GLORY.—THE GLORY OF GRACE. The mercy seat is a throne; though grace is there, it is still a throne. Grace does not displace sovereignty. Now, the attribute of sovereignty is very high and terrible; its light is like unto a jasper stone, most precious, and like unto a sapphire stone, or, as Ezekiel calls it, "the terrible crystal." Thus saith the King, the Lord of hosts, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "Who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" "Hath not the potter power over the clay to make of the same lump one vessel unto honour and another unto dishonour?"

But, ah! lest any of you should be downcast by the thought of His sovereignty, I invite you to the text. It is a throne,—there is sovereignty; but to every soul that knows how to pray, to every soul that by faith comes to Jesus, the true mercy seat, divine sovereignty wears no dark and terrible aspect, but is full of love. It is a throne of grace; from which I gather that the sovereignty of God to a believer, to a pleader, to one who comes to God in Christ, is always exercised in pure grace. To you, to you who come to God in prayer, the sovereignty always runs thus: "I will have mercy on that sinner; though he deserves it not, though in him there is no merit, yet because I can do as I will with my own, I will bless him, I will make him my child, I will accept him; he shall be mine in the day when I make up my jewels."

There are these two or three things to be thought of, and I have done. On the throne of grace sovereignty has placed itself under bonds of love. God will do as He wills; but, on the mercy seat, He is under bonds—bonds of His own making, for He has entered into covenant with Christ, and so into covenant with His chosen. Though God is and ever must be a sovereign, He never will break His covenant, nor alter the word that is gone out of His mouth. He cannot be false to a covenant of His own making. When I come to God in Christ on the mercy seat, I need not imagine that by any act of

sovereignty God will set aside His covenant. That cannot be: it is impossible.

Moreover, on the throne of grace, God is again bound to us by His promises. The covenant contains in it many gracious promises, exceeding great and precious. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Until God had said that word or a word to that effect, it was at His own option to hear prayer or not, but it is not so now; for now, if it be true prayer offered through Jesus Christ, His truth binds Him to hear it. A man may be perfectly free, but the moment he makes a promise, he is not free to break it; and the everlasting God wants not to break His promise. He delights to fulfill it. He hath declared that all His promises are yea and amen in Christ Jesus; but, for our consolation when we survey God under the high and terrible aspect of a sovereign, we have this to reflect on, that He is under covenant bonds of promise to be faithful to the souls that seek him. His throne must be a throne of grace to His people.

And, once more, and sweetest thought of all, every covenant promise has been endorsed and sealed with blood, and far be it from the everlasting God to pour scorn upon the blood of His dear Son. When a king has given a charter to a city, he may before have been absolute, and there may have been nothing to check his prerogatives, but when the city has its charter, then it pleads its rights before the king. Even thus God has given to His people a charter of untold blessings, bestowing upon them the sure mercies of David. Very much of the validity of a charter depends upon the signature and the seal, and, my brethren, how sure is the charter of covenant grace. The signature is the hand-writing of God Himself, and the seal is the blood of the Only-begotten. The covenant is ratified with blood, the blood of His own dear Son. It is not possible that we can plead in vain with God when we plead the blood-sealed covenant, ordered in all things and sure. Heaven and earth shall pass away, but the power of the blood of Jesus with God can never fail. It speaks when we are silent, and it prevails when we are defeated. Better things than that of Abel doth it ask for, and its cry is heard. Let us come boldly, for we bear the promise in our hearts. When we feel alarmed because of the sovereignty of God, let us cheerfully sing—

"The gospel bears my spirit up,
A faithful and unchanging God
Lays the foundation for my hope
In oaths, and promises, and blood."

May God the Holy Spirit help us to use aright from this time forward "the throne of grace." Amen.

(From the book, TWELVE SERMONS ON PRAYER, published by Marshall, Morgan & Scott, Ltd., London.)

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News Notes

(Continued from page 2)

in continuing the work which he began. The organization's vice president, Lorne Sanny, succeeds Mr. Trotman in leadership of the Navigators' work which now has headquarters in 12 countries overseas and 14 United States areas.

Youth for Christ Reports 53,000 Conversions

A survey of approximately 250 chartered Youth for Christ rallies in the U.S. revealed a total of over 53,000 decisions for Christ this past year. YFCI Executive Director T. W. Engstrom reported.

Descendant of Famed Missionary Helps Finance Church

Miss D. Livingstone-Bruce, great granddaughter of the famed explorer-missionary David Livingstone, has given 10,000 pounds (\$28,000) to finance the construction of a church for Negroes in Southern Rhodesia. The structure will accommodate 1,000 persons.

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